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SCRIPTURAL EVANGELISM

Scriptural Evangelism

BY

CARROLL J. ROCKEY

WITH

INTRODUCTION

BY

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Dedication

TO THOSE ACTIVE LAYMEN,

MEMBERS OF THE LUTHERAN CHURCH OF THE REDEEMER,

MINNEAPOLIS, MINNESOTA

WHO THEMSELVES WENT OUT INTO THE STREETS AND HIGHWAYS OF THE CITY AND BROUGHT IN MEMBERS, WHO ENUMERATED NAMES OF PERSONS WHO THEY BELIEVED COULD BE WON, COMPELLING A YOUTHFUL, NEWLY ORDAINED MISSIONARY TO SET DOWN THOSE NAMES WITH STREET ADDRESSES IN A PROSPECTIVE MEMBERSHIP LIST, THUS INDUCTING THE YOUTHFUL MISSIONARY IN HIS SMALL MISSION CONGREGATION INTO HIS FIRST DUTIES AS PAUL'S CO-LABORING EVANGELIST;

AND

TO THE ACTIVE LAITY,

MEMBERS OF HOLY TRINITY LUTHERAN CHURCH,

ELGIN, ILLINOIS,

WHOSE CONSECRATED LABORS HAVE BEEN A VALUABLE ASSET IN THE GROWTH OF THE CONGREGATION, THE AUTHOR'S DEVOTED HELPERS AND CO-LABORERS WITH GOD

IS THIS VOLUME

DEDICATED

FOREWORD

In the spring of 1920 there was introduced at the convention of the Illinois Synod of the United Lutheran Church in America, a resolution calling for some clear expositions on the matter of evangelism. This resolution was referred to the Executive Board of the synod. Before the end of the year the president of the synod, through the death of the stalwart Dr. H. A. Yarger, had the double duties of a salaried synodical president and an executive secretary of the Board of Home Missions and Church Extension, thrust upon him. The writer, as secretary of the synod, agreed to take over some of the duties pertaining to the work of the synod, to lighten the heavy double burden on the shoulders of the president, until the synod in regular convention might elect another president. The matter of the resolution on evangelism was one of those duties which he assumed. He prepared a set of Theses which are found in the printed minutes of the Illinois Synod, May, 1921.

The Theses were referred to the conferences for consideration and report to the synod the following year. In his own conference the author was delegated to prepare a paper on the question. Any action on the question was deferred by the synod until the Committee on Evangelism of the United Lutheran Church should report to the biennial convention of the general body. Another meeting of the conference was held and again the author

of the Theses was appointed to prepare a paper on the question. He had also been selected to serve on the committee of the general body. One of the urgent questions before this committee was the question of literature. Collecting his accumulation of data, rearranging his material, re-writing practically the whole of it, his work has resulted in the present volume.

The circumstances and authorship naturally give the treatment the viewpoint of the theology of the Lutheran church. But the writer has endeavored to view the subjects objectively; he has attempted to abstract himself, simply hold things before his gaze for the appraisal of the unbiased and unprejudiced mind. He has not attempted to squelch his theological convictions because no convinced writer dare do that; but in matters pertaining to differences of opinion or judgment rather than principle, he has endeavored to eliminate the subjective. This is not possible to a perfect degree with any man in every case; the personal equation is bound to crop up or shine through here and there. But fair-minded men can make allowance for differences in judgment when they believe the hearts of opposing men are right.

The book is written for the clergy and laity everywhere, whatever their persuasion. It is the fond belief of the author that these pages contain valuable food for thought for any man in any denomination, no matter whether the readers hold the author's position or not. Sensible people are molded more by what others may think than by what they themselves have always held dear. Solid argument based upon principle rather than prejudice is worth consideration though it may not carry conviction to an opposing mind. The book may carry

far more weight within the author's own household of faith than it will elsewhere, for there are fundamental differences between the primary viewpoints of Lutherans and others. But the book is put out in the fond belief that it will stir both thought and action, and in the hope that it will accomplish much good for the Kingdom of God.

The author owes a debt of gratitude to the Rev. W. L. Hunton, D.D., of the Board of Publication of the United Lutheran Church in America, and to the Rev. J. C. Seegers, D.D., chairman of the Committee on Evangelism of the same ecclesiastical body. The author had submitted the manuscript of this work in somewhat briefer form. These stanch friends showed faults in the arrangement of the material, with other weaknesses, and suggested re-arrangement of the material and re-casting of a part of the contents. The author has followed their suggestions, and hereby expresses his heartfelt thanks for the sound advice given. He is also indebted to various others, especially to the Rev. Paul W. Roth, D.D., of Milwaukee, Wis., for germ thoughts which have here been elaborated.

With the prayer that this volume shall accomplish much as an instrument of God for the winning of souls, is the book sent forth.

CARROLL J. ROCKEY.

Elgin, Ill.,
Advent, 1924.

TABLE OF CONTENTS

		PAGE
I.	The Meaning of "Evangelizo"	17
II.	Second Timothy 4:5	26
III.	The Program of the Church	35
IV.	The Regular Catechetical Class	39
V.	Personal Work	53
	1. Working by List.	
	2. Reasoning as Paul Reasoned.	
VI.	The Public Appeal	81
VII.	The Congregation at Work	96
	1. Congregational Evangelism.	
	2. The Priesthood of Believers.	
	3. Missionary Zeal.	
	4. Co-laborers with God.	
VIII.	The Adult Catechetical Class	122
	1. The Necessity for the Instruction.	
	2. The Class in Seminar Session.	
	3. Midweek or Sunday Evening Lectures.	
IX.	The Regular Preaching	128
	1. "Extra Ecclesiam Nulla Salus."	
	2. The One Name.	
	3. Pericopes and Sermon Series.	
	4. Pulpit Exchange.	
X.	Evangelism and Evangelists	143
	1. Current American Evangelism.	
	2. The Paulist Fathers.	
	3. Lutheran Tendencies and Accomplishments.	
XI.	Church Publicity	170
	1. Some Considerations on Method.	
	2. Direct-by-mail Advertising.	
	3. The Newspaper Paid Space.	

INTRODUCTION

"The swing of the pendulum" is away from revivalism. It is toward evangelism. This fact is evidenced not only in the terminology now current, *e. g.,* PERSONAL EVANGELISM, PASTORAL EVANGELISM, EDUCATIONAL EVANGELISM, but also in the thought of the church as that thought finds expression in definite programs issued by the churches.

In these programs revivalism is given a very small place. In most of them it is omitted.

There is a reason for this. Revivalism, as a system, has collapsed. It has proved unsatisfactory. Whatever may be said in its favor, the consensus of opinion seems to be against it. It is not productive of the best results. It is giving place to something more efficient. It is yielding to that which is more universally applicable. Evangelism has come to the fore.

The use of the term evangelism, is not a mere shifting of words. It is not using a different word, expressive of the same thing. There is a marked, and, indeed, an essential difference between revivalism and evangelism. If we understand the terms, and catch their significance, we should say; revivalism is sporadic and spasmodic; evangelism is constant and permanent. Revivalism is a spurt—a campaign—; evangelism has to do with the "abiding effort of the congregation." Hence there are programs covering a period of a year or more. Revivalism is more or less emotional; evangelism is educa-

tional. Revivalism bends its efforts towards the gaining of recruits, diminishing the crowd outside; evangelism endeavors to stop the leaks, prevent losses, anchor those within the fold, as well as recruit the forces by gaining converts from among the unsaved. Revivalism is a special effort; evangelism represents the steady and constant flow of the congregation's life. It is the congregation in action all the year for souls, conserving some, converting others; keeping some in Christ, bringing others to Christ. Revivalism, at times, aims to quicken religious life in, and stimulate the religious endeavor of the community; evangelism is the expression and manifestation of the religious life influencing the community. It aims to make the congregation a religious force in the community, rather than a religious community within the community. Revivalism emphasizes the extraordinary; evangelism stresses the regular ministrations of the word of life.

This differentiation, in our judgment, makes evangelism superior to revivalism. It harmonizes more perfectly with the Church's program as that program has been assigned by Christ, and its execution has been made possible by the abiding presence of the Holy Spirit. It makes emphatic the work of the Church. It makes imperative the duty of witness-bearing. It not only says, Go ye and preach the Gospel to every creature, but also that every creature should, in a definite way, preach the Gospel.

The recognition of the collapse of revivalism has resulted in the preparation of programs of evangelism by all the great bodies within Protestantism.

An examination of the programs reveals a harmony

with the spirit of the denomination issuing it. Each church has its own program. Evangelism cannot be borrowed. It must reflect the life and conserve the principles of the particular denomination which will use it. It must not ignore the historical background of the denomination, much less conflict with the practices which have grown out of that history. The features of a program suitable for one denomination will not fit in with the program to be used in an entirely different ecclesiastical environment.

As each church will have its own program, so each church will create its own literature. It is no wonder, therefore, Lutheran writers are contributing to this department. Nor is it surprising that the first book should be entitled *Scriptural Evangelism*. Evangelism must root itself in the Word. It must plan for the presentation and proclamation and application of the Word. It must be evangelical.

In the present volume, the author, an active and busy pastor, writing from a conviction that has grown out of an experience, treats the subject from the standpoint of Scripture. The treatment is full, comprehensive and vigorous.

The volume should prove very interesting and suggestive and profitable to all groups in the study of this very vital question. We pray God's blessing upon it.

JOHN C. SEEGERS.

Mt. Airy,
12-29-24.

Scriptural Evangelism

CHAPTER I

The Meaning of "Evangelizo"

As soon as the words "evangelism" and "evangelist" are mentioned the minds of many people turn to the professional itinerant and the revival. The first thought that comes to mind is the strenuous revivalistic campaign covering a period of weeks, with the man who concentrates upon this as a specialist in a specialized sphere. The word "revival" was an established word in the current language of America before America was settled far beyond the Atlantic seaboard, and that established word had its own established meaning. The method and the meaning became established in America also, with the result that evangelism has become closely identified with revivalism in the average mind, and the evangelist is thought of likewise as the traveling professional, or at least the specialist. Current methods long employed do tend to imprint certain meanings upon certain words, or even to galvanize meaning and method upon the word to the result that people take it for granted such a word cannot possibly have any other meaning.

"Evangelize" is a good New Testament word. So good is it that it is indeed fundamental, not only to the Christian program, but fundamental to the entire Christian economy. So good and so fundamental is it that there would be no Christian religion without it. It comes from the heart and kernel, from the very inner essence

of Christianity. The real meaning of the word as applied to Christianity in the New Testament originated with the heavenly message of the angels upon the hills of Judea on the night that the infant Jesus was born. Needless to say, when the New Testament meaning of the word originated, not with the methods or ideas of men but with the messages of an angel host, the New Testament meaning of the word carries no such significance as current American revivalism has given it nor does it convey any such meaning as the methods employed by itinerant professional evangelists have attached to it. Usage determines the meaning of words. But any sort of precision in the use of words demands at least some degree of discrimination; good thinking can demand no less. Revivalism may be one method of evangelism as modern usage gives meaning to the term; although this is not the original and real meaning of revivalism. But at all events to identify one method of evangelism with the whole of evangelism, or to make that one method give exclusive meaning to the word, is a distortion, a perversion, which precision both in language and in thought cannot permit.

We use the designation "New Testament word" because the New Testament was written originally in Greek, and "evangelizo" is a Greek word. In actual fact it might be better to speak of the Biblical use of the word and to call it a Biblical word. For the real, original meaning of the word is used in the Old Testament Hebrew with some special designations which have very specific bearing on its New Testament use, as the Septuagint, the Greek translation of the Old Testament Hebrew, shows. Inasmuch as a great deal of discussion

arises from misunderstanding of words, the first duty is to define the terms.

The Hebrew has a word, "basar," which means to be cheerful, joyful, especially on account of good news. The primary meaning of the word seems to have originated through the beauty and brightness of the human countenance when cheerful and joyful in contrast to the dour visage of the angry and disappointed, or the fallen face of the sorrowful. One of the conjugated forms of this Hebrew word is "bissar," which means to cheer with glad tidings, to bring glad tidings or to announce good news. In Psalm 40:10 the word is used with reference to the Messiah's proclamation of the faithfulness and the salvation of God; in Psalm 96:2 to show forth the salvation of the Lord from day to day. Isaiah uses it particularly with reference to the Messianic blessings. In Chapter 40:9, immediately succeeding the prophecy of John the Baptist as the herald of the Lord, we find the words: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength." In 52:7 Isaiah uses a derived form of the word in the famous passage: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." In Isaiah 60:6 the word is used again with reference to Gentile praise of God. In 61:1 the word is used in the passage quoted by Christ in the synagogue at Nazareth and there applied to Himself as the fulfillment of it (Luke 4:16-32). The Hebrew participial derivative "mebasser" is used with reference to the messenger who brings the good tidings. This is used es-

pecially in Isaiah 52:7 quoted above, and its Greek equivalent is used in the Messianic self-application of Christ in Luke 4:16-32 from Isaiah 61:1. In all of these uses of the Hebrew word as referring to the good tidings of the total Messianic salvation, the Hebrew verb becomes "evangelizo," its noun derivative, the good tidings themselves, becomes "evangelion," and the bringer of the good tidings, the "mebasser," becomes "evangelistes," in the Greek Septuagint translation of the Old Testament.

We need not be surprised, then, that the song of the angels on Judea's hills announcing the birth of the Saviour should have its action and content expressed through the word "evangelizo." The word expressed those good tidings as they were foreseen and prophesied by Isaiah: the same word links Isaiah's prophecy with the actual fulfillment. If in the Septuagint translation of the Old Testament Hebrew into Greek, the good tidings of salvation through the coming Messianic deliverer became an "evangelion," if the messenger who should carry these good tidings became an "evangelistes," and if the action of bringing became an "evangelizo," then consistently enough in the New Testament, likewise written in Greek, the same words would be used to designate the same things.

There is no need here, in a popular treatise written largely for the general reader, to deal with the shades of meaning in different forms of the word, with its conjugations and derivatives, moods and tenses, as they are found in the New Testament. Suffice it to say that when, in the Old Testament the Hebrew word translated into some form of "evangelizo" always refers to

Messianic deliverance, certainly the New Testament, as the fulfillment and completion of the Old, would have its pages filled with various forms of the word. In one form or another the word runs through the New Testament from Matthew to Revelation. In every case the word deals with the bringing of glad tidings of salvation through Jesus the Messiah, with the blessings of faith in Christ Jesus, or with the Kingdom of God in Christ whether among Jews or Gentiles. Our Lord used the word at various times with reference to Himself, His relation to God, and to the kingdom. After His death His followers used the word in the same sense about Him. The noun derivative, "evangelion," whether used by Himself, by the disciples, or by the apostle Paul in his epistles, centered in the truth as it is in Christ Jesus. As the messianic rank of Jesus was proved from His words, His deeds, His death, His resurrection, as the real meaning of the Old Testament cleared through the enlightenment of the Spirit on the day of Pentecost, so the content of the life and death and resurrection of Christ as the world's Redeemer from sin became the "evangelion" heralded alike to Jew and Gentile. When the narratives of the life of Christ came to be written by Matthew, Mark, Luke and John, these written records were designated severally as the "evangelion" of their respective authors. The sermons of Simon Peter in Jerusalem which converted large numbers were an "evangelizo"; the work of Simon Peter upon Cornelius, the centurion, and the labors of Philip with the Ethiopian eunuch, were likewise an "evangelizo." The preaching of the disciples and of such missionaries as Paul, whether in the synagogues or

upon Mars Hill before crowds, or by presentation to a lone individual jailor, was all an "evangelizo." All of these were such because they presented the glad tidings of salvation through Christ Jesus and instructed men in the things that pertained to that salvation. Numbers did not count; situation or circumstances did not count; oral word or written record made no distinction; there was no inner difference between the speech of a humanly living Jesus talking about Himself and the spoken word or written record about Him after His ascension. It was wholly and solely a matter of the proclamation of the saving grace of God prophesied, manifested, and pledged in and through a crucified, risen, and ascended messianic Christ. The only point was the content of the message.

In some of the languages of Europe the Greek word "evangelion" was taken over almost bodily with its meaning unimpaired, and what changes the word has suffered by its migrations have not made it a stranger to its origin. There is such a close similarity between "evangelium" and "evangelion" that many a German or Scandinavian who knows nothing of Greek will see the similarity and know the meaning of the word in the original tongue. In these languages the first four books of the New Testament, Matthew, Mark, Luke and John, are designated "evangelium" in the Bibles, and the "evangelium" is read in the churches and announced as such.

But in the English language the word has changed. We still have the word "evangel" and the origin of it is still apparent in the frequent prefix of the adjective "glad" before it. We also have the word "evangelical" as a word descriptive of the Lutheran Church originating

in Germany. But because of the change many of the sons of Martin Luther fail to recognize the meaning of the word. In the old Anglo-Saxon the narratives of the life of Jesus as given by Matthew, Mark, Luke and John, were called the "Godspell" which really meant the "God-story." The word "Godspell" as "God-story" lost the "d" and then the final "l," and from the old "Anglo-Saxon "Godspell" as "God-story" we now have the word "Gospel." The word "evangelion" from the Greek is not used nor is the latinized "evangelium" found in northern Europe; the anglicized "gospel" from "Godspell" as "God-story" is used universally in Bible, hymn book and common speech.

It is just possible that much of the ignorance of the real meaning of the words "evangelize" and "evangelist" arises from a previous ignorance of the history of the word "gospel." Were the meaning and the history of the word "gospel" known, the meaning of its New Testament grand-parent would be grasped in a moment. From all this it must be plain that to evangelize means to "gospelize" and to be an evangelist means to be a "gospelizer." Since the Gospel is the "God-story" of the New Testament with all its background in the Old Testament, to gospelize can mean nothing other than to set forth the story of the Christ as the crucified, risen Son of God, the Saviour of mankind. Inasmuch as one of the specific meanings of the Greek "evangelizo" is to instruct men concerning the things that pertain to Christian salvation, it must be plain that teaching God's plan of redemption in Christ to children is one important method of gospelizing. It must be plain again that a teaching, instructing ministry is likewise a gospelizing

ministry, whether those taught be old or young. It also must be clear that any person well versed in the Scriptures can and should be an evangelist, a gospelizer. Just as plain must it be that gospelizing can be done into the ear of one person as well as of one hundred or one thousand. As Simon Peter and others gospelized Jews who believed in Jehovah but not in Christ as the Messiah, so must the gospelizing process be exercised upon those who have no faith in the redemption of Christ Jesus; and as Simon Peter gospelized a Roman centurion, Philip an Ethiopian, and Paul the Gentiles, so must those who know not God be gospelized. In sum total it must be very plain that the meaning of the words "evangelize" and "evangelist" can never be given any restricted meaning as has been given to it in America, nor again can its meaning be identified with revivalism. The real meaning of the words, as carried from their New Testament originals, is deep, broad, and comprehensive.

But above all other meanings this one meaning must stand out clearly: it must be evident that the truth-content of the Scripture is the one great element in the evangelizing or gospelizing process. For "evangelizo" with its correlated terms has meaning only when the real, religious truth of Christ as the propitiation for sin, as the self-sacrificed second person of the Trinity, gives meaning to it. Mormon missionaries and Christian Science lecturers are propagandists, but not evangelists in the New Testament meaning of the term. When the truth as it is in Christ Jesus is not presented or is not presented properly in its full relations, there is no New Testament evangelism. To preach anything and everything may be whatever it may be, but it is not gospelizing.

The use of the word in the Old Testament as referring to the messianic deliverer, the use of the word in the New Testament as referring to Him in His actual life and work as the Redeemer, this use must carry the meaning of the word in its own full import. For "evangelizo" is a Bible word, and that is an unwarranted distortion or perversion which gives to it any meaning which its Biblical use cannot sanction. If usage is to determine the meaning of words, then by all means let the original usage of the word, that usage which has made the word current in the languages of the earth and has given it to men, be the usage which shall give it meaning now. As the highest, nay, even the sole element, in the Biblical use of the term, was the truth-content or the truth that was to be preached or taught, so let that truth-content determine its meaning at the present time; and as this Biblical word would never exist at all in a religious sense or application without the redemption of Christ which gave it birth, so may it be plain that without the truth as it is in Christ Jesus there can be no such thing as evangelism. Anything less or other is a paradox!

CHAPTER II

Second Timothy 4:5

In the opening verses of the fourth chapter of Paul's second letter to Timothy we read these words: "I charge thee, therefore, before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom: preach the Word, be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

It is well in this as in all other cases to take the text with and in its context rather than to separate it. The command of Paul to Timothy to do the work of an evangelist is a command which still stands; it applies now as it did then. But if it would be understood properly it must be considered in its connection, not away from nor independent of its relationship.

The fifth verse: "do thou the work of an evangelist" is a passage which has been quoted a great deal to justify the attitudes and labors of various individuals. But when this small portion of one verse is rooted out of its context it has no crystal-clear meaning except that given

it by the inner meaning of the word "evangelist" in the original Greek. Even so, since the original meaning of the word as expressed in the New Testament Greek has been distorted so woefully, the passage must be studied in its entirety if it would be understood correctly. That small portion of the fifth verse is a very emphatic command or exhortation which means what it says; the man of God shall do the work of an evangelist. But the general terms and conditions of that evangelizing are delineated in the other parts of the context, and the real foundations of the evangelizing are given in all the preceding four verses. Indeed, the fifth verse is nothing other than a summary of the four verses that precede; at most it is nothing more than a climactic appeal based upon them.

The very opening of the entire injunction is the key to the whole of it. Says Paul: "I charge thee before God and the Lord Jesus Christ . . . . . preach the Word." Upon this hinges the remainder. To the Romans he wrote that he was not ashamed of the Gospel because it was the power of God unto salvation to everyone that believeth. To these same Romans he rendered the argument: "How then, shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" His conclusive deduction is this: "So then, faith cometh by hearing and hearing by the Word." In this his whole contention is that the Word of God must be preached for without the preaching of the Word the world would remain in ignorance and there would be no faith. To the Ephesians he stated plainly

that by grace they were saved through faith, and that not of themselves; pointedly he adds: "It is the gift of God." To the Hebrews his doctrine was stated just as plainly: "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." All this was the work and the power of that mighty Word, and the faith which came from the hearing of it was the gift of God.

From all this it is apparent that Paul's entire charge to Timothy hinged upon its opening key. Timothy was to preach the Word, to be instant in season and out of season in preaching that Word; to preach that Word even though perverted individuals with ears itching to hear some doctored statements that tickled their mental palates, cried down his truth; to preach that Word solidly and completely in the avowed foreknowledge, and for the specific reason, that people with itching ears would disagree with it and would hold up their own adulterated beliefs against it. That Word was to be his message, that Word and none other, for Paul's use of the word "evangelize" means nothing but the glad tidings of great joy that the world had a Saviour in Christ Jesus; and Timothy, as an evangelist, was to be a proclaimer of that truth.

It must be evident also, that Paul's teachings on the power of that Word, gathered from his other letters as we are abundantly able to gather it now, lodged the power to convert the hearts of men within that Word itself; Timothy's duty was to lodge that Word into the ears and hearts of his hearers. That powerful Word

which was the power of God unto salvation would do its own work; it was capable of penetrating into the inner recesses of man's consciousness; it had the power to sear the conscience and to produce repentance; it was the means by which faith, as a gift of God, was given unto man. It was the medium, the mediating means, the channel of faith and the channel of God's grace; it was the giver of faith and the power for conversion. It was God's means, tool, and instrument for the doing of God's work; and the evangelist, the human instrument or mouthpiece, was to be a watchful, perserving, faithful proclaimer of that all-powerful Word. Itching ears would be against him; the preaching would be a stumbling-block to some, and foolishness to others; but as Timothy was to be an evangelist, as his very title "evangelistes," meant the proclaiming of the glad tidings of salvation in Jehovah's Son, and as the Word to be preached was the Word of God as it centered in that son, so must Timothy ever be a faithful steward of the preaching of that self-working Word. Only by that means would he be an evangelist, and only by that means would he make full proof of his ministry.

When II Timothy 4:5 is taken with the context, not abstracted from or taken out of its setting, it is evident that the truth-content of the Scripture is the one great element in the doing of the work of an evangelist. So highly does Paul esteem the Word and its purity as the message of the evangelist that he gives specific injunctions regarding that purity. Timothy was enjoined to guard that truth closely and to proclaim it in the face of all perversions of itself or in deluded people. He was instructed to reprove, to rebuke its perversions and dis-

tortions, to exhort with long-suffering patience and doctrine. That doctrine is specific and is specifically emphasized. As Paul had found Timothy, so evidently Paul and others of the apostles had instructed Timothy for the ministry. Paul's doctrines do not vary in the least from those of all the others, though he elaborates where others do not. His doctrines on Jesus Christ as the Messiah of the Old Testament are reasoned out as clear as day. His doctrine on the Word of God has been given in the last few pages above. His emphasis on the doctrine and on the necessity of maintaining sound doctrine stands out clearly in the third and fourth verses of the injunction where he states that the time will come when sound doctrine will not be endured but fables will be encouraged. His doctrine co-incided with that conveyed in the message of the angels on the night of Jesus' birth; his doctrine centered in the objective facts surrounding the messianic Christ. For the Christ was the second Adam. Abel's righteous sacrifice of blood presaged the final sacrifice of blood on Calvary. The covenant with Abraham and the other patriarchs was a dispensation purposely and definitely pre-arranged by Jehovah as a basal foundation for that divine self-sacrifice on Golgotha. So doctrinal is Paul that he has been blithely described as the New Testament doctrinaire by those who have looked askance at him. But as the Christian system of doctrine centering in Christ has wide outreach and far-reaching ramifications, all finally coming back to the center as they radiate from Him, so does Paul's doctrine converge and focus, in all its arguments, in that one divine center. Paul's doctrine is the doctrine connotated by the word "evangelizo," the doctrine of glad

tidings of great joy through the coming of a Saviour, which is Christ Jesus.

This is the doctrine which the evangelist should use and with which he should exhort. He could not be a mere exhorter dealing in thundering law, in subjective appeals, in pious platitudes, or in tearful pleadings. He could not ladle out watery, colorless, indefinite, unspecific things which, because of either their undefined relatedness or lack of it, might be "perfectly true, perfectly general, absolutely meaningless." Paul knew well that any mere exhorter with an empty wordiness will never appeal to any thinking man because he himself had once been called a babbler by the sophisticated intelligentsia of Greece. Through his contacts with the Greek philosophy which was found in all centers of culture everywhere throughout the then-known world, Paul knew the value of solid matter to the thinking mind; through these same contacts he knew the wild speculations to which the mind was given. In contrast to these he knew the truth as Jehovah had given it in Christ Jesus. He had confronted those same Athenians who had gathered daily in the market-places merely to hear or relate some new thing; he had also been transported to the third heaven wherein he had received revelations which tongue was not adequate to utter. Small wonder that his strong mind and wholesome soul revered the truth of God or that he directed the evangelizer to exhort with doctrine; small wonder that he stated the time would come when sound doctrine would not be endured but that itching mental palates would turn to those who administered flatteringly palatable mental food. Amid all the diversities of human thought among Jews and Gentiles, with

Greek mythologies and cosmologies and cosmogonies, plus the tendency to fuse Jewish revelation with Greek speculation, and to spice this pseudo-theological mixture with heathen orgies, Paul knew the truth of God must stand and that the man of God must stand unperturbed and unwavering with it. Small wonder that he tells Timothy to watch in all things, which means to be sober, temperate, confident, and well-poised in the possession and administration of his certain, God-given truth, as Timothy would wallow through a world filled with such a pot-pourri of heterogeneous religionism.

In the face of all this it must be clear that no babe or theological fledgling can seize that mere part-verse as a call from God to dash out pell-mell or helter-skelter as a fervid exhorter. He must have a full grasp of the truth before he can preach it, or before he has any moral license to go forth in breezy confidence as a specially designated son of Paul, a specialist at that. In Acts 18:24-28 we read of Apollos, an Alexandrian Jew, that he was an eloquent man, mighty in the Scriptures, fervent in the spirit, and that he essayed to speak boldly in the synagogues. But Aquila and Priscilla heard him and saw his deficiencies; he had been instructed in the Lord to some small degree but he knew only the baptism of John. His sheer fervency of spirit was not credential sufficient to warrant his appearance in a Jewish synagogue with a fractional theology. Aquila and Priscilla took him in hand, expounded the way of God to him more perfectly, and recommended him to the other disciples after he had been taught properly. Then we read the sequel: "he helped them much who had believed by grace,

for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ."

This doctrine of redemption in Christ Jesus must be the message of the evangelist; but he must believe it firmly in his own heart that he may preach it with certainty and authority. That full gospel is his warrant for preaching and his credential for public appearance in behalf of it. Apollos is with us still, sometimes minus the eloquence, frequently minus the mightiness in the full consistency of a whole, completely rounded gospel. Who has not wandered into the tents and halls or listened to the soap-box exhorter on the streets only to hear a gospel fearfully and wonderfully mis-made! The fervency of spirit exists and is commendable but the doctrine stops somewhere parallel to the baptism of John, or, as is the case with one crusading evangelistic organization, stops with no baptism at all. Paul had well-defined ideas about the organized church and the Kingdom of God; he speaks much of the "ecclesia" and the "basileia." Who has not heard the tent, hall, or soap-box extolled at the expense of the brick building on the corner, and the organization known as the "communion of saints" condemned; or who has not heard the well-schooled, well-poised ministry derided in terms of the gutter! Or who has not heard the itinerant professional exalt himself as a real evangelist as over against the regular ministry who are, by implication at least, not real evangelists at all, merely static shepherds of a sleeping fold, or, to change the figure, non-militant captains beneath the mighty general to hold the fort until he comes or after he is gone. All of these originate because that small part-verse is rooted out of its context, because it is misconstrued

through not being taken with the sum total of other Scripture or with Paul's other statements in a complete analogy of faith. When it is rooted out of its context or other Scripture it results in the unbalancing of spiritual things; it is seized upon as sufficient warrant and credential for the preaching of an unbalanced gospel as Apollos did so long ago. But when it is left in its setting of context and analogous Scripture it simply means that the man of the ministry shall do the work of an evangelist because he is Christ's evangelist, and he shall do his sum total work as an approved workman of God. He shall stick to his gospelizing with a persevering fidelity.

CHAPTER III

The Program of the Church

The Scriptures teach very plainly that the will of God is that "God desireth not the death of a sinner but that he shall turn from his wickedness and live." This is the whole tenor of Scripture from beginning to end; this is its purpose. This is the whole economy of God as applied to the human soul. It must be the life program of every man who goes into the ministry as it must be the faith program of every Christian the world over. It must be the purpose of the church as it was the purpose of God in founding the church. It must be the program of the church.

For Christ did not come into the world to dabble into the affairs of men a little here and a little there, reform them outwardly, merely teach them how to live a moral life and die an unruffled death. The mind of Jesus was bent upon sin, regeneration, redemption, sanctification, inward grace, salvation, all of these to have Him as their foundation and center. This was the mind of Jesus and His mind must be the mind of the church. The Saviour's program must be the church's program.

In the light of this the duty of the church is plain. She must center thought and effort on sin, regeneration, redemption, sanctification, salvation, with all that these may include or imply. The saving Christ must be the center of her life and doctrine. The church is here to fulfill

the will of God toward men, to do His work. The work of the Church is to save, and her program must be bent to her work. There can be no saving without preaching the Gospel for "faith cometh by hearing and hearing by the Word."

Hence, when the program of the Church is designated as the necessary work of evangelizing, that program must be the program of the ministry as the work of those who have given themselves specifically to the Lord as laborers in His vineyard and have been set apart to that work by the ordination of the Church; it must be the program of the laity because they are Christians in faith, the children of God, consecrated to Him in personal life; it must then, necessarily be the program of the organized Church because it is, perforce, the program of the Church's divine founder and of the Church's constituent elements and individual units. Inasmuch as real faith shows and proves itself by its works, every Christian, of whatever rank or station, will be a missionary for the Kingdom. The men of the ministry must make it their outstanding duty because they are the key-men to the situation. The congregation must make evangelizing a prime spiritual duty because it is the local geographical unit which must evangelize its own community. The organized church must bend herself to the duty with specific plan and well-defined program because at times everybody's business becomes nobody's business and it is left undone because it is undirected, unmanaged, left to shift and drift for itself or to take care of itself as best it may.

That church body which does not bend itself in solid fashion to the work of evangelizing is not worthy of its

name. When the Church lets the first and foremost, the primary and most outstanding, fundamental duty of all duties—the inspiration, the guidance and the furtherance, of clerical, congregational, synodical evangelism, to any random, hit-or-miss, helter-skelter, do-or-leave-undone program, she is most emphatically not fulfilling the very purpose for which she was established on earth. God does nothing at random and the Church can do no better than to follow her Lord. That purpose dare not be forgotten. The mind and the authoritative powers of the Church must be concentrated upon that purpose in definite exercise of will, and the guiding authority of the Church must hold the attention and will of every member upon evangelizing as the charter of the Church's life.

The Church must have a program. The work of the Kingdom is the greatest thing on earth. So important is the King's business that it cannot be left to mere spurts. whims or caprices, to any random, hit-or-miss incidental or half-hearted effort. Evangelism must be perennial, constant. The duty is plain; the ways to do it must be made plain if they are not so now, that the work be done and that it be done definitely, decently and in order. The zeal for the work must be inculcated as an ever-present factor and a prime motive. Ezekiel's Valley of dry bones is not merely an ancient Mesopotamian prophetic dream and never was; it is a twentieth century reality. In point of fact the Church may do any one of five things. She may deny her redeeming Lord, turn her back upon His pleading Cross and lose her precious heritage. She may become indifferent, lukewarm, and languish, until she becomes literally an offense to the Lord. She may sacramentalize for the sake of sac-

ramentalism *per se* and die because she becomes a piece of dead orthodoxy. She may spiritualize and etherealize until she loses all her objective truth, all her objective facts and foundations, and spins out her emotional, subjective self into so fine a thread that she dissolves into ethereal nothingness. Or she may evangelize, fulfill the mind of Christ, and thrive like the cedars of Lebanon. For when she does the latter, she must operate with a full Gospel as an absolute *sine qua non.* Operating with a full Gospel in the meaning of the word "evangelizo" she must hold to a real Christ. Holding to a real Gospel with a real, redeeming, atoning Christ, she feeds upon solid meat, and her faith as well as her body, is bound to grow.

CHAPTER IV

The Catechetical Class

In Deut. 6:4-9 we read the following inspiring words: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates."

That command for long centuries was literally fulfilled. "Education begins in the home. It is imparted by influence and example, before it comes by teaching; it is acquired by what is seen and heard before it is laboriously learned from books; its real object becomes instinctively felt before its goal is consciously sought. What Jewish fathers and mothers were; what they felt towards their children; and with what reverence, affection, and care the latter returned what they had received, is known to every close student of the Old Testament. From the first days of its existence, a religious atmosphere surrounded the child of Jewish parents. The first wish

expressed for the child was that, as he had been joined to the covenant, so it might also be to him in regard to the *Torah,* the law, and to the *Chuppah* and to good works; in other words that he might live godly, soberly, and righteously in this present world—a holy, happy, and God-devoted life."[1]

The devout Jew carried out the instructions of Jehovah punctiliously. The father was bound to teach his son. "To impart to the child knowledge of the *Torah* conferred as great spiritual distinction as if a man had received the law itself on Mt. Horeb. Every other engagement, even the necessary meal, should give place to this paramount duty. That man who had sons but failed to bring them up in the knowledge of the law was considered profane and vulgar, an *Am-ha-arets.* Directly the child learned to speak, his religious instruction was to begin—no doubt with such verses of Holy Scripture as composed that part of the Jewish liturgy which answers to our creed." The verses cited from Deuteronymy were inscribed upon a piece of parchment and were hung upon the door-posts inside the house as God had commanded. On the outside cover of the parchment was written the name of the Most High; as each devout follower of Jehovah came or went that Holy Name was touched with the fingers and then the fingers that had come in contact with the Holy Name were kissed. The presence of and the reverence for the *Mezuzah,* that parchment hung just inside the door, was a powerful urge to the education of the children at an early age by the parents within the home. It symbolized the divine

[1] Edersheim, "Life and Times of Jesus," Vol. I, II, IX, with citations from Josephus.

guard over Israel's homes, the visible emblem of the joyous hymn: "The Lord shall preserve thy going out and thy coming in, from this time forth and even forevermore." So well was this home instruction followed that in the mixed-marriage homes of Lois and Eunice in the far-off dispersion, whose son and grand-son, the child of a Gentile father and reared in a distant land where likely there was not even a synagogue much less a Jewish school, had from an infant known the Holy Scriptures. "It was indeed, no idle boast that the Jews were from their swaddling-clothes trained to recognize God as their father and as the maker of the world; that, having been taught the knowledge of the laws from earliest youth, they bore in their souls the image of the commandments; that from their earliest consciousness they learned the laws so as to have them, as it were, engraven upon the soul."[2]

In addition to this home training given by the parents in obedience to Deut. 6:4-9 with the symbolic *Mezuzah* containing the verses hanging upon the doorpost, the Jewish child was sent to school at an early age. The schools were maintained in connection with the synagogues, usually with the *Chazzan* or officer of the synagogue in charge. The respect for the law itself, combined with the religious zeal of having that law taught to the children, raised the office of teacher to high esteem in Israel. Roughly speaking, up to the age of ten years the Bible exclusively was the textbook. The law was memorized and thoroughly digested; the psalms as the

[2] Various quotations from Edersheim, "Life and Times of Jesus," or from Philo and Josephus cited by Edersheim, Vol. I, Book II, Chapter IX.

choral-songs of worship were memorized also; and the general regulations of worship with the ordinances of Jehovah were taught by precept and example. Leviticus came first; then the other four books of Moses; then portions of the prophets and the sacred writings, of which latter the psalms constituted the larger part. After the age of ten the Mishnah or traditional law furnished the text and parts of curriculum; after the age of fifteen the academies taught by the rabbis could be entered by the promising youth, that he might know the theological discussions which formed so large a part of the Jewish religious and official life in the later centuries.

These descriptions of the parental training and the home atmosphere, with the added training in the synagogue schools, are given for a specific purpose. At the present time there are few homes where religious training is given to much extent. Furthermore, there are few homes wherein the religious atmosphere approaches anything nearly that demanded by consistent religion. The command given in Deut. 6:4-9 is as binding upon the spiritual Gentile children of Abraham as it was upon the ancient Jew; but despite the greater, finer content of truth that might be taught through the actual coming of that Messiah whose advent was merely foreshadowed in the ancient worship, the present day witnesses the sad fact that little religious training is given in the home. And as religious training schools we have the Sunday school and the regular catechetical class, both of them poor substitutes for the solid training given by the Mosaic Jew. For the Sunday Bible school is merely voluntary, has a pitiably brief period for study separated by six days at that, frequently has a poor corps of teachers

weak in one direction or another. The catechetical class is subject to the same conditions of time-periods for study. Both are weak in that they do not receive the proper moral backing of the people in the homes. People are guilty in two directions; first, they have shunted their own personal, parental duty to the shoulders of outsiders; second, they give such faint-hearted backing to those upon whom they have shifted their responsibility that Sunday school attendance is poor, behavior is worse, and the pastor of the congregation has difficulty in getting proper co-operation from many homes. The catechumens come poorly prepared at times and two years is considered a very lengthy course of instruction.

In actual fact the Sunday Bible school, the church school and catechetical class ought to be additions to the home instruction, never substitutes for it. The weakness here is not in the catechetical class, with which we will deal; the weakness lies in the home which gives no religious training of its own, and which usually maintains no family altar. However, homes are pretty much alike throughout the United States. So far as family altars are concerned there are more of them in the homes of the later immigrants from Northern Europe than may be found in any other one class of inhabitants. The majority of these happen to belong to the Lutheran Church. If our own homes are as weak as they are, the homes of others are the same. Beyond the Lutheran and the Romish communions, with the Episcopal a good third, modern Christianity witnesses the sad fact that there is little if any catechetical instruction given to the Church's children. The fundamentals of Christian faith are not taught even by the pastor or by a parish school

teacher, much less by the parents or other authorities. The entire situation as it stands is a sad commentary upon the foundations for religion as we find them now, and upon the portent they hold for the religious stability of the future.

In the light of this condition the regular catechetical class must be maintained with greater solidity than ever as an evangelizing agency. If this statement sounds strange to some ears it is simply another proof that the meaning of the word evangelism has been sadly misconstrued, and, what is worse, that the thinking of some men has undergone some peculiar twisting. For, in the first place, one of the specific meanings of the word "evangelizo" is the instruction of men in the things that pertain to Christian salvation, which can mean only that the foundation for the glad tidings, the way, the method, the manner of their coming, and their purpose with their final consummation, must be given as further, more detailed instruction; and in the second place, even if evangelism did not include catechetical instruction as the meaning of the New Testament word warrants, the wisdom of the children of light should be at least as wise in their day and generation as the children of darkness. The wisdom of the world decrees that an ounce of prevention is worth a pound of cure, and that a stitch in time saves nine. As the twig is bent the tree will grow. Yet portions of modern Christianity decry the trite, staid, old catechetical class as an outworn thing to be cast away because forsooth, doctrinal Christianity is taboo at the best, and at the least should never be taught to children. So the children should be left to grow up to choose according to their own desires and preferences, never forced

into a certain religious mold by external authority. The result is that many of them never choose, and those who do, usually are pointed for a decision day upon which occasion they choose the faith of their fathers anyway, and might as well or better, have been trained solidly and purposely in that faith as best they might.

However, the New Testament "evangelizo" has its own definite, specific meaning, and that meaning cannot be changed by the whim or caprice of men. The specific meaning with regard to instruction in the things that pertain to salvation has a fine ground in Scripture also. Religion, like all other things, should be taught, must be taught. Mathematics must be taught, writing must be taught; language too, to be complete and correct, must be taught. If the child is to be a well equipped citizen of the land other branches of knowledge must be taught also. If these other things must be taught there is no reason why religion should not be taught as well. He who is not taught stands a good chance of growing up in ignorance or gathering mere fragmentary knowledge piecemeal by experience against heavy odds in a period of time all out of proportion to that required in the learning years. In youth the mind is plastic, too, and the bulk of fundamental knowledge gained is gained in those years wherein the mind can absorb readily. He who would maintain that specific religious instruction should not be given to children is standing upon weak and specious ground. The command of Jehovah is against him; the increase in wisdom and in stature of Jesus is against him; the growth in grace and growth in knowledge enjoined by Paul is against him; the facts of everyday life as shown by knowledge in other spheres

is against him; the facts of pedagogical psychology are against him; the large numbers of those really left to choose their own form or preference of religion and never choose any at all, are against him.

There is neither need nor disposition here to debate the empirical sense psychology of Locke's *tabula rasa.* In point of fact children are born into the world without any specific knowledge, and their knowledge of religion must be gained as the knowledge of other matters is gained. Rousseau's "Emile" is an illustration in point; the child left to grow without any religion or religious teaching at all may finally worship the sun. Children are born without religion; and inasmuch "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit," and also as "the natural man knoweth not the things of the Spirit; neither can he know them for they are spiritually discerned," it must be plain that religion, not having been born into the child in fleshly birth, must be born into the child from without. That day will never come when each generation of the human race will not need its own regeneration, its own spiritual education, its own growing sanctification. Again, inasmuch as "by grace are ye saved through faith, and that not of yourselves; it is the gift of God," it must be plain that faith in God is a gift from God. The truth of the Scripture may be decried, but if Rousseau's "Emile" teaches us anything it teaches us that spiritual regeneration, spiritual discernment, and faith in God, are all three superhuman, supernatural; the great nature philosopher of France, whose religious inclinations were certainly not of the Scriptural type, has proved the truth of the Scripture to us. Original

sin is decried as the most moss-backed of all Christian doctrines; but certainly he who studies the science of sociology, delves into anthropology, and observes society in general with a keen and penetrating eye, might be able to discern also that the principle of inherited sin running down through the generations would scarcely require a Scriptural statement to bring it before the minds of men.

Nor does the matter of instruction in the things pertaining to salvation stop here. The Christian religion is not an empty thing nor is it vague and hazy. It is full of mysteries for the reason that it transcends the powers of the limited finite mind; yet it contains much solid truth than can be grasped. The Greeks always derided the Jews because they never tended toward philosophy. In point of fact the Jews never tended toward philosophy for the reason that they had something better; they had a revelation. For the mind of man always loves to co-ordinate knowledge; it also is dissatisfied enough that it always desires to reach back into the whys and wherefores because it wants first, final causes. The philosophizings of the Greeks was nothing other than the constant search for something in which that first, final cause might be lodged. It remained for the humble yet mighty Paul to begin that campaign which would finally take the speculative Greeks into camp. Philosophy cannot be taught to the children of a catechetical class, and any endeavor to do so would but excite our risibility. But we are reasoning to the end that the Christian religion does have its theistic foundations, does have a well-systematized body of thought; it does have a truth-content which is solidly

established and which is well worthy of any real thinker's mental steel. There is a logic of consistency in the Christian system; there must be if it would live. It has lived; it has faced all its pseudo-friends and open enemies since the days of Neo-Platonism and its thought qualities have been strengthened by that contact. Those communions using the catechism for adolescents have been condemned for galvanizing the minds of the young and stultifying their mental growth. The charge is false. For the Christian Bible and the Christian Church are the bulwarks of civilization; and so great is the truth of God that the scientific Kepler had to say: "O God, I think thy thoughts after thee." The truth of the Christian system may be rejected, even laughed to scorn; but he who will delve into the sciences of humanity as Kepler delved into the sciences of nature, will have to reckon ultimately with the truth of revelation. If the history of thought shows anything, it shows that a man had better be a Christian first and a philosopher afterwards. The truth of the universe and the welfare of civilization show that it is well to sink the truth of God into the youthful heart.

Nor does the matter of religious instruction to children remain a matter of the children alone; the mighty mass of truth in God re-enforces the mind of him who does the teaching. When there is so much real solidity, so much real food for heavy thought in the Christian system that it requires more than a weak mental jaw to do the masticating, it means that he who cries out against doctrines in religion or against teaching specific religious tenets to children, is a wild prophet who needs to be called back to his duty by the bray of Balaam's beast.

The minds of intelligent men cannot believe in things that contain no intelligence. For truth is definite, specific, not vague and hazy, watery or colorless; truth is strong, objective, upstanding and upbuilding. All real truth is of God, for even scientific laws come from His hands. The religious truth of God in Christianity is the highest truth there is because it deals with the soul-character and soul-welfare of God's highest creation. Faith, whose handmaiden reason is, must lay hold of solid things which reason upholds in order that faith may not only be the more intelligent but the stronger and the more stable. Behind the simple truths and facts taught to a catechetical class there stands a mighty bulwark of principle, reason, and fact—real, objective, re-enforcing, impregnable. This means that any man is standing on sure ground when he teaches the children definite, specific things that pertain to the salvation of their souls through the redemption of Christ Jesus; but it also means that he who is conscious of the strength, the far outreach, and the impregnability of that mighty bulwark of truth behind him as he teaches the simpler truths, has an unwavering assurance in doing his duty as it was commanded so long ago in the Mosaic code. It means that he can instruct more definitely in the Gospel of Christ Jesus because he has a sure Gospel to teach and he knows that he has; and that he is sure of the additional fact that his Gospel has deep, sure foundations in the work, the revelation, and the nature of God. He will instruct with authority and not as the scribes.

When the truth as it is in Christ Jesus is of this mighty sort it would be a great surprise if the word "evangelizo"

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did not include the children and their instruction. The nature of that truth, the nature of the child, the fact of a human soul, all possible arguments are in favor of gospelizing the children with no valid arguments against it; and so far as methods are concerned, the science of pedagogy as it is applied in all secular spheres would endorse the fact of catechetical instruction. If scientific pedagogy is extolled and developed in the teaching of secular wisdom, it should be extolled the higher in the matter of teaching religion. Those who quibble must evidently quibble on specious ground. From all worthwhile angles the catechization of the children must receive highest endorsement.

In view of such unanimity the verdict must be: not less child gospelizing but more, not weaker gospelizing at this stage but stronger. More gospelizing and stronger gospelizing in the early years—this must become and ever remain the slogan of the church. For in spite of the multitudinous vicissitudes which have robbed the Jew of a national home, which have scattered his race until he is in actual verity the wandering Jew; despite the fact of his own misinterpretations of his own Scripture to his own undoing and to the vague and nameless longings which have led to such a program as Zionism at this late day, when those misinterpretations denied him a Messiah of his own fond imaginings, the Jew is today the Jew because of his strict obedience to his theocratic concepts. There is only one possible explanation: the Jew taught those concepts to his children without fail. One hundred and thirty-five generations have passed since those injunctions in Deuteronomy were given, and the

only possible way by which the Jew could have maintained himself as he has in the light of his vicissitudes, is for him to have taught his children with punctilious persistence, even though what he taught them may have been wrong. If a rigid, unyielding Judaizing has been able to do that, it shows that the command of God was as well founded in pedagogy as it was in Jehovistic worship, and it shows the path of duty plainly to the Christian Church. The gospelizing process among the children of the Church must be not one whit less insistent in spirit, persevering in character, or weaker in degree of strength or faith, than has been the Judaizing process through these one hundred and thirty-five generations of Hebrew people.

For our catechizing process must produce a like unwavering loyalty to the church. To be effective as was the Judaizing process among the Jews, it must have a like background in the home. The gospelizing process must instil the faith to whatsoever degree it can; it must inculcate the knowledge of the facts of the Gospel which is an integral part of faith; but it must also drive home the necessity of perseverance in faith. This gospelizing through catechization must reach both heart and head; it must also reach the will. It must be an interesting, vital thing, so conducted and the children so instructed, that the truth will grip them and hold them to the Church, even though they come from homes of poor faith or none at all; and when catechization is made an interesting, vital thing instead of being a sort of perfunctory, mechanical, dry-as-dust routine, it will touch the hearts, impress the consciousness, make for perseverance in

faith, and will continue to be as it has ever been, the means *par excellence* for evangelizing the world.[a]

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[a] He who would inform himself on the methods or on the scientific side of catechization should consult Gerberding: "The Lutheran Catechist"; Horne's: "Catechists' Handbook"; and Reu: "Catechetics." Chapters II and XIX of Dr. Gerberding's book are pertinent to the present discussion.

CHAPTER V

Personal Work

Though there are no statistics on such questions, and in the nature of the case cannot be, the judgment may be ventured that the great bulk of the adults brought into the churches of America are brought into the church through personal work. We have read much of the great evangelistic campaigns, we see the revivals in some of the churches year after year, and we read of their converts; but when we consider the entire country, from year to year, these numbers are not nearly equal to the numbers taken into membership by the slower process of steady, consecrated labor. Even as the gentle rain from heaven accomplishes more good than the dashing storm, and the gentler breeze is of more constructive value than the cyclonic wind, so does the constant, persistent effort by slow, but sustained effort accomplish far more in the Kingdom of God. In the literature of those denominations largely given in the past to the revivalistic method, perennial, personal evangelism is emphasized more and more; in many pastorates of these denominations this personal, perennial work is supplanting the other method.

The charge to Timothy that he should be instant in season and out of season to preach the Word carried with it the plain meaning of the necessity of constant, active effort. Much of Paul's work was of this constant

personal effort. To the synagogues he might repair regularly to expound the great Messianic climax of the Jewish scripture; but whoever knows anything of the customs of the Jewish synagogue will recognize that theological disputation about its premises afterwards became almost as large a part of its routine as theological expositions within its services. On this basis the individual personal work would issue out of Paul's public disputations with the Jews, for no man who charged his spiritual son to be instant in season and out of season, and who knew both Jewish and Gentile mind as Paul knew it, would fail to follow up his public expositions with personal work. The zeal of the man would guarantee it; and the many experiences of the man, with the many names mentioned in the Book of Acts and in his epistles would leave no question of the fact. The personal work of Christ and of the disciples upon single individuals shows that personal work was one of the outstanding methods of the New Testament.[1]

I. Working by List

But the king's business requires systematic efficiency. This personal work neither should nor dare be left to mere random touch. The mind of the man must be bent upon it as a definite labor. His will must be centered upon it as a specific portion of his ministry which must be fulfilled, if he would do the work of an evangelist and would make full proof of his ministry. No man should be so loose in his methods of work, so lacking system, in zeal for the Kingdom, or in will power bent pointedly

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[1] See Gerberding: "New Testament Conversions."

upon his work, that he sits down meditatively and muses to himself: "Now, let's see; whom can I get into the Church" and then trusts to his memory. Such a definite, specific thing must be cared for through a definite, specific system, and the only definite, specific system for the man of today is to work by list. Muse he must but the results of his musings must be set down in graphite. He must write down the names. As he thinks of more names those names must be added. The list should be revised at least once a year. It is needless to add, the list should be prayed over, should be worked upon constantly according to circumstances, temperaments, and conditions pertaining to or surrounding the individuals. But very necessary to add is this: the mind and effort of the man must be bent upon it in vigorous, unceasing, persevering exercise of will.

Nor need the addition of names to the list be left to mere musings. To the man long in the ministry there will be no question as to how names for the list are to be found. But to the young beginner instruction may be necessary, and it is possible that even veterans may secure valuable hints for their work.

a. The very first method of securing names for the list is to appeal to the church council. It is a sad fact that only too many of our church councils view themselves as trustees of property and overseers or managers of the congregation as a chartered, incorporated concern. They see the business end and the managerial aspect of the congregation's affairs but only too frequently fail to see the purpose of the congregation's existence. It is just possible that when we transact the business of the kingdom we forget the spiritual side of the king's busi-

ness because of the dominance of the material side. In these days the financial and the material side of church life has so overshadowed the spiritual that the male diaconate has all but disappeared. Our church councils are so occupied with building programs, improvements, paying of apportionments, worrying over alleged vexatious financial problems, that the office of the deacon has degenerated into that of an usher, collector, and trustee; the deacon, like the pastor, has only too frequently become an assistant or part operator of machinery, nothing more. The official board of any congregation in any denomination, by whatever name it may be called or however it may be organized, is an official board elected by the congregation to care for the interests of that congregation, and the dominant interests of any congregation are ultimately spiritual. The local government, whatever sort it may be, the local program of finance, property, and improvements, all these are mere means to achieve the desired end; they are not ends in themselves. And that official board, however it may be divided for specific duties within the congregation or for its better management, is an anomaly as soon as it forgets the purpose of its creation, or the purpose of the congregation of which the members are elected to such office. No matter what theories of New Testament government denominations may hold, the man elected to such office as "elder" or "trustee" is a lay deacon nevertheless; he holds his office in an organization chartered, not for profit but for spiritual work, incorporated, not for worldly treasure but for treasures in heaven. His is ultimately a spiritual office in a spiritual organization, and his work is to serve tables that the man at the head of the or-

ganization may not be hindered in dispensing the Word. Holding a spiritual office in a spiritual organization, his is ultimately a spiritual work.

The old time deacon, who would visit and pray with the sick if the congregation was without a pastor or if the pastor could not go, is disappearing; and the sadder comment on his passing is that his modern successor might be shocked if he were asked whether he knew of any possible or prospective members for the congregation, and were asked to go after them or to accompany the pastor to these homes. He might be much inclined to believe that that is the work or concern of the pastor but not of himself. It is just possible that there are members of official boards who would be taken by surprise if the pastor, at any regular meeting, were to ask if they knew of any person who might unite with the congregation. It is possible, on the other hand, that there may be pastors who, even in the course of long ministerial careers, have never asked that question of their brethren of the church council. But at least during the nine months in the year, when church work is active, never a meeting should pass without the raising of that question. So far as concerns business administration, every young man entering the ministry, should come before his church council with a regular order of business. And just as the roll call, the minutes, the reports of officers and committees come in due and regular order, so should the item "New Members" be written on the order of business outline which the pastor brings to the meeting. For the church was established for the salvation of souls; and if the manipulation of methods and machinery is allowed to overgrow and throttle or to

shelve the real purpose of the congregation in the service of Christ Jesus, then have the means transcended the end, the proper viewpoint of his spiritual office is forgotten by the deacon, the proper attitude of the incumbent of the office is lost, and the church deteriorates in spiritual power.

b. The second source of names for the list is the parents of baptized children. The Lutheran Church has always baptized little children and has stood on good Scriptural ground in so doing. No child is baptized without responsible sponsorship assuring the proper rearing and training of the child in Christian faith. The best guarantee that the children will receive such rearing and training is for the parents to be in the Church. This whole question is large, too large for present space or for present purpose, and it would not be germane to this discussion to debate it here. Nor is it necessary. The fact of infant baptism as a Scriptural obligation is established. The point germane to this discussion is that all parties to the proceeding shall do their duty. The child shall be in the Church, the parents shall be in the Church, and the evangelist shall see to it that they are in the Church.

The Scripture demands that no man be slovenly in business. This certainly should apply in the business of the Lord. Every congregation should maintain complete, correct and systematic records of all things pertaining to the growth and the workings of the congregation. A congregation without a large, adequate parish record is an anomaly, and any pastor who does not keep complete records needs to take lessons from the children of the world. All baptisms are recorded in

the parish record; and if there is no opportunity to deal with the spiritual end of the matter upon the occasion of the baptism, the names should be added to the prospective membership list or taken from the parish record that opportunity to speak of the spiritual responsibility be insured later on.

c. The parents of the confirmants must be given personal attention. The children baptized shall be reared in the nurture and admonition of the Lord. They are baptized members of the Church but they are not communicant members; before they are entitled to this means of grace they must be instructed in the faith, as has been stated in a previous chapter. They are received into the communicant membership by the rite of confirmation.

But one of the greatest weaknesses in the Lutheran Church in this country is the state church idea of confirmation. We confirm or receive large numbers every year whose parents are not members of the Church, and in this there is a sad inconsistency. The Holy Spirit confirms the work begun, the pastor confirms the fact that the necessary Biblical instruction has been given entitling the confirmant to reception as a communicant member with admittance to the Lord's Supper, and the assembled congregation also confirms by assent that the confirmant be admitted to communicant membership on the ground of this instruction; but the confirmant himself holds the largest share of the confirming when he confirms with his own lips what someone else once answered for him. The greatest burden of the confirmation is upon the confirmant himself! Parents have not done their duty when they have sent their children to

the pastor for a year or more to be "confirmed" and the sooner they know it the better for them, for their children, and for the Church. The Lutheran Church of this country needs annual sermons of unqualified force when the class is to be organized and again on the occasion of the confirmation. But every one of these inconsistent homes needs personal work before the time of confirmation arrives.

d. The parents of the Sunday school pupils also furnish material for the list in personal work. Here is an excellent recruiting ground for the Church. But it can be done only where an excellent card system of registration is kept by the Sunday school. No Sunday school, especially in the cities, should be without its card index system, containing the address of the family and other details. A correct registration card, filled out at the time when the child is enrolled, will ask the question as to whether or not the child is baptized. Such questions are not always answered by the parents when the registration card is sent back to the school with the child; but where the street address is given the desired information can be obtained. To call upon the parents of all the children in the Sunday school is not an easy task. In large congregations the duties of the pastor are so arduous that many things are not done as they should be done for the simple reason that no man is sufficient unto all the things demanded in his work. But if it can be done in no other way it should be done by the teacher at least, and as a last resort, the calls should be made and the personal work done in the homes of the older children as they are canvassed for the catechetical class. At all events the parents of the Sunday school children do furnish a

fine field for personal evangelism and this field should not be neglected.

e. In many congregations parish papers are published and handed out to the attendants at the services of the day. In these local parish papers space may be left for the signatures of the attendants in blocks pertaining to desired membership, desired calls, or sickness in the home. In many cases few such signatures are secured; but if the parish paper is published anyway, such spaces may be left and designated for however much or little they may produce.

f. The parish records of our congregations have many tales to tell. One of the worst tales they have to tell is of the number of mixed marriages wherein the marriage of Lutherans to those of other persuasions has carried the Lutheran member of the matrimonial alliance out of the household of faith.

Marriage is not always contracted "in the Lord." The old Scriptural excuse is still working: "I have married a wife and therefore I cannot come." However this may be, the marriage records in the parish book furnish material for an evangelizing list in personal work and these names should be cultivated. If the young couple have not started correctly by praying over the choice of life companions, the fault should be corrected as early as possible, and the couple urged to start life aright by both unitedly attending the marriage-feast of the Son of God and His bride, the Church.

g. Never will we forget the advice once heard in a theological classroom that the students should never belittle their dignity by going to the door after service

to shake hands with the people. It was "Methodistic." If this is Methodistic, then all glory to the Methodists! The man of the ministry may be exclusive if he will, but he will discover that his Lord was a democratic mover among the multitudes. He may carry a heavy load of official dignity if he will, but he will discover that in a democratic country the man must carry the office, not the office the man. Simon Stylites was not an evangelical, nor did he live in the United States of America!

Without a doubt the pastor should go to the door after the service to greet the people. It will give him power and influence among his own people. But the great point which must be the dominating idea sending him to the door purposely, definitely, specifically with well-defined purpose, is that he shall go there to greet the stranger with ultimate personal evangelism in view. No man need go to the door merely on the basis of sickly sentiment. In every congregation there are faint-hearted people who are yet feeding upon the milk instead of the meat of the Word, and who have been feeding thus for years. But the local pastor must make it plain by specific explanation that he does not go to the door for the sole purpose of merely shaking hands with his own people; he must explain clearly that he goes to the door primarily to welcome the stranger. His purpose in welcoming the stranger is to win the stranger through the warm, drawing power of his own service. The dominating purpose in his going to the door must be that of personal evangelism; and if he goes to the door with this purpose in his mind he will secure names and will, consequently, gather people.

In actual fact the matter does not stop here. Every

man must educate his people along the same lines. Other things being equal, those who go to church voluntarily can be won and held more easily than those who must be talked into going to church or who must be dragged or driven to the temple. But even so, large numbers of the general populace do not frequent the churches with any regularity; if the church is "cold" there is little inducement in the humanism of the congregation to make them return because there is no humanism there. A solid Gospel should be preached from the pulpit but there should be also the wholesome human atmosphere emanating from the assembled worshipers and communicating itself to the visitor; this wholesome, social humanism, is what is usually meant by the "warmth" of the church, and it must be present if the stranger would be attracted and held. There is no need to quibble over this; it is a stubborn, American fact, and if there were any room to quibble over it, certainly the only persons entitled to quibble over the fact would be those who do furnish a wholesome, warm humanism and communicate the atmosphere of it to the stranger within the gates. The pastor and people who make no effort to make the stranger feel at home or welcome have sealed their own lips on the entire question. The Christian house of God is not a Jewish temple defiled by Gentile presence; it is God's Zion to which all people shall be encouraged to trace their steps. But once there, such unchurched people shall not be made to feel they are Gentiles, merely tolerated, stared at or viewed as intruders, given no welcome, shown no sign of encouragement to return. The stranger within the gates shall be made to feel that the human side of the communion of saints, the fellowship

of believers is not chilly, exclusive, or forbidding, and the attitude of both pastor and people shall be such that this feeling strikes all who come.

The people of the congregation, then, must be instructed first of all in one of the main points in going to the door The purpose of the pastor must permeate them that they too, shall follow his example and see his viewpoint. If the explanation of his purpose is clear, he can tell his own people plainly that he will turn from them at any time and allow them to go unnoticed and ungreeted if he can lay hands on the stranger, and his dereliction at any time will not offend the insipid or the weak. He will be giving an excellent demonstration of the duty of everyone in the church. One of the greatest weaknesses in our congregations is that people who should know and do better allow the stranger to walk out unnoticed and unwelcomed while they themselves clique into little groups to discuss inconsequential affairs which might be left for telephone gossip on Monday afternoons. Those who live within a stone's throw of each other greet each other while the stranger goes ungreeted. The ever present comment of the small, petty nature: "Mrs. Doe was in church and never talked with me or even shook hands with me," is forcible because it is heard; the possibly unspoken thought of the stranger who left ungreeted is unimagined because it is unheard, and our churches suffer because of it!

It is high time that the bulk of our people rose to higher levels. The milk of the Word is most wholesome but it becomes adulterated when it is mixed with a weak sentimentality. The smoking flax shall not be quenched nor the bruised reed be broken, because the light or little

faith must be strengthened; but there is no need to continue the coddling process beyond the infant stage. Faith should be or become rugged; the robes of faith cannot forever be used as swaddling clothes for infantile sentimentalism, and our people should have it made plain to them. The people of the congregation, instead of waiting to be greeted by the pastor or becoming peevish if they are not greeted, should themselves greet the stranger actively and purposely that he may be made to feel at home, welcome in the temple, desired in the service and in the congregation. Our people must be educated to this stage, and instructed to gather names or whatever information may be had, for the definite purpose of making the Kingdom grow to the salvation of souls. There are men in the ministry who have had committees of their members, not only to greet the stranger, but to take down names and addresses for personal work in evangelism. In some congregations it has become a definite, systematized program. The presence of the pastor at the door, as a move to gain leverage for personal work, with the corollary activity of his people in the same direction for the same purpose, is so plain and likewise so productive of results to the Kingdom, that one wonders how it is possible that the sheer dignity of the pastor shall crowd down this highly important factor in the growth of the Kingdom!

h. The Every Member Canvass is now practically universal in congregations of any proportion or progressiveness. But the annual visitation can be made to accomplish far more than the financial support of the congregation. No card should ever be used by the canvassing teams of laymen which does not contain the

question to be asked at each home as to the names of prospective members for the congregation. People may be sensitive on questions pertaining to their financial support but they will never resent questions as to prospective or possible members. Their very selfishness, if no other motive were present, would incline them to suggest the names of others to come into the congregation to help bear the financial burden!

i. Names for the list may be secured during pastoral visitation. It is well to keep the members of the congregation alert to the necessity of a personal outlook. Names may be gathered at the meetings of the organizations of the church. The brotherhood of a certain congregation has a standing question in the order of business of the brotherhood: "Does any brother know of anyone who has recently moved into the city, or who might be interested in the church?" Such a question might well be made a part of the standing order of business of every brotherhood in the land.

j. One very important method of gaining names for a personal work list is the canvass of entire towns or cities. This has been done in many places by the congregations of the various denominations in the locality, headed usually by the ministerial associations. The weakness in this method is that it does not gather accurate returns; for people who are not members, who merely "lean" in the direction of one denomination or one congregation will answer the canvassers to the effect that they are members. The only way by which this method can cover this defect is for the canvassing teams to list every call by name and alleged church connection. When the cards are turned in, the pastors of the

churches can determine those who have implied their leaning to mean actual connection. The unchurched will resent being singled out for concentrated fire in the publicity attaching to any such campaign, and their answers, if answers are given, will often be specious and misleading. But names will be produced; and if every call is listed no matter whether the people approached are Christian leaders or the most debauched of infidels, definite results can be secured.

In the *American Lutheran* for October, 1924, the information is given that the members of the congregations of the Lutheran Synod of Missouri, Ohio, and other states, propose to canvass the entire city of Chicago. Such a project is a tremendous undertaking; but such projects undoubtedly will produce large numbers of names for a personal work list. The same issue of the same paper states that this Lutheran body proposes to canvass the entire State of Minnesota. To canvass the State of Minnesota might not be more baffling than to canvass the city of Chicago. The purpose is laudable; one may only hope that it is carried into successful execution. Whole cities and entire counties have been covered in this way; it yet remains to be seen whether entire states may be canvassed. And in the face of such monumental endeavors we wonder what the results of such work may be. It deserves the attention of ministerial associations and mission authorities everywhere.

These are but a few of the various ways in which the list will grow. When people are started in the way of watching for prospective members, they will come to the pastor voluntarily with names for the list. The list is for the use of the pastor; but not the least of the virtues

of the list is that it imbues the members of the congregation with the missionary spirit to gather souls.

II. Reasoning as Paul Reasoned

In Acts 24:25 we read that the great evangelizing apostle, who labored in season and out of season, reasoned before the ruling Felix of righteousness and temperance and judgment to come, and made Felix tremble with his reasonings. Much of the personal work in evangelizing is of precisely this sort. Fifty-six per cent of the population of the United States is unchurched, and this fifty-six per cent comes to church only as special occasion may demand. If the mountain will not come to Mohammed, Mohammed cannot hesitate to go to the mountain. The spiritual sons of Paul and Timothy must labor in season and out of season as did their worthy predecessors; the Gospel must be taken into the house. And inasmuch as the men of the families are at their work during the day, much of this personal work must be done by visitation in the evening.

This is not easy. In the first place it is slow, and whatever is slow requires patience and perseverance. Many men in the ministry are overborne by the numbers converted in the great evangelistic campaigns and have tended to look askance on this slow process of personal evangelism and its slow results. Large things sometimes carry a man away; what is worse, they tend to distort his vision and to make him shirk his duty. The large numbers brought in through the evangelistic campaigns have often weakened the stationed servant of the Spirit because in the light of these numbers he cannot see the idea of sitting down after supper with an individual man

and reasoning with that one lone soul on the claims of the kingdom or on setting himself right with God. Despite the fact there is no price on a soul, the man who is carried away with the sight or the idea of big things, will forget the duty so plainly given by Paul, and re-enforced so solidly by the previous examples of the Christ in personal work. Instead of going to that one lone soul and reasoning on righteousness, temperance, and judgment to come as Paul did and as Christ had done previously, he will wait until he can get the evangelist into the community and then invite that soul to the church to hear the evangelist in the hope of mass or emotional conversion. Modern mass evangelism has weakened the stationed servant of God and only too often has tended to make him shirk his duty. But as our Lord evangelized the enquiring Nicodemus, the sinner at Jacob's well, the publican in his own house, and many others as narrated in the gospels; as Paul reasoned before Felix, Agrippa and Festus, converted the jailor and doubtless uncounted others; so must the local pastor maintain his stewardship of the evangelizing Word and prosecute his work.

Emphatically this reasoning as Paul reasoned before Felix is not easy; it is difficult and laborious. The very slowness of it is discouraging to some men; but this apparent slowness, coupled with the labor required and the difficulties encountered, make it doubly hard. The effort itself, plodding about evening after evening often in bad weather when a man had rather be at home, requires a very definite exercise of will. Not only does it require a very definite exercise of will for a man to betake himself out through the streets evening after

evening when he would prefer to read and rest; it requires a seasoned personality, a fearless heart, and a love for souls and for the kingdom. It requires grit to start out and perseverance to keep going. It requires far greater courage to sit down on the opposite side of a table and talk to a man about his soul than it does to thunder away from pulpit or platform at several hundred or more. With the courage there is required a well-controlled personal poise to reason with one lone soul on righteousness, temperance, and judgment to come. Behind the finely self-controlled personal poise as a foundational cause for it, there must stand an over-towering and over-powering faith, the kind of faith which carries with it an unwavering certainty, the kind of faith which stands like solid Gibraltar and the more solid God from whose hands solid Gibraltar came. For it is easily conceivable that a man with a spineless faith or even a hypocrite could preach from the pulpit or could thunder with Bashan-like vociferations from the public platform; but no hypocrite will go about systematically night after night for years to sit down with unchurched men, ask them about their souls or plead with them to be reconciled to God. As a crowning climax to the will-power, the grit, the perseverance, the seasoned personal poise, the courage, the confident faith, there is required easily as much zeal for the Kingdom and love for souls, to go about such work slowly, without sensation, without any spectacular display, without the blare of trumpets and newspaper publicity, as it does to be at the head of a huge, well-organized evangelistic company.

Small wonder, then, that Paul gives Timothy the in-

junctions and likewise the warnings with them, for this going about reasoning with twentieth century Felixes puts the minister to the acid test. If he is a real evangelist he will do it; if he is not willing to spend and be spent, he will lack the ultimate faith and the will power to go. Moses could ask God to kill him that the people be forgiven; Paul's heart-prayer was for Israel and he could wish himself condemned if by that means Israel could be saved. The ill-treatment he received at the hands of his own race, instead of discouraging him, made him more zealous than ever, and though he turned to the Gentiles, died at Gentile hands on Gentile soil, the real cause for his death came from Jerusalem. Our Lord said: "We go to Jerusalem," although He knew and the disciples knew that furtive death lurked in Zion's capital city; yet, despite that certain knowledge and despite the protests of the twelve, to Jerusalem He went, and the Twelve went with Him. In Gethsemane He prayed that the Father's will be done though He had to drink the cup to the bitter dregs and had to tread the wine-press alone; to the sleepy watchers He said, "Rise, let us be going," and to His shameful death He went without another murmur.

Such work is difficult, it is trying, it requires the best that any man has in him and requires that a man shall give his best. But God's work never has been easy. If Moses and Paul and others could give of their best the modern Timothy must do the same. Over and above all this, the man of God must make himself an ever worthier vessel unto God's honor. There is no magic "Presto, change" to metamorphose the earthen or wooden vessel into a gold or silver chalice. If a man does not

have all of the above requisite qualifications he must grow into them or make them grow in himself. Like the statement of our Lord in the Sermon on the Mount, that if a man sought first the Kingdom of God and its righteousness, all these other things would be added unto him, so will the other qualifications be added if the evangelist has the fundamentals. The solid faith he must have or he is not fit to be in the ministry and has no place there; the calm, certain confidence of and in that faith he must have, else he cannot preach with authority and will be but a parroting scribe. The zeal for the Kingdom and for souls he must have, else the real meaning of "evangelizo" has not gripped his heart and he is not a genuine evangelist. Having the unwavering, confident faith and the zeal, the other requisite qualifications can be added or acquired; the will-power, the grit, the courage, the perseverance, and the well-controlled poise, will come through the grace of God to him who desires these gifts righteously and cultivates them untiringly.

For the man of God has the gracious assurance that God is with him. Not only is he commanded to go forth panoplied with the full armor of God; his assurance is that he can be strong in the Lord and in the power of God's might. The true evangelist is not naked to the devil's shafts, his breast is not bare; his loins are girt about with truth, he wears the breastplate of righteousness, his feet are shod with the preparation of the gospel of peace, he is protected with the shield of faith, his head carries the helmet of salvation and he is armed as never man was armed since the day of Gideon—he wields the sword of the Spirit which is the Word of God. Equipped with his armor and this weapon he need not fear; he

can lean, as the men of God have always leaned, on the outstretched arm and the mighty hand of God. He is not alone; God is with him, and God and one always make a majority. Before the Christ enjoined his followers to disciple the nations to the uttermost parts of the earth, He prefaced his injunction with the remarkable foundation: "All power is given to me both in heaven and on earth." Then He said, "Go ye therefore," and the "therefore" hinges the command and the entire project upon power given to Him and by Him to them. A man by himself cannot make a Christian out of anyone; God can, through the man. When a man makes a Christian he does it, not with his own power nor with the power resident in the subject to be worked upon; he does it by the power of God. The power belongs not to man but to God, and whatever work of man there be contributing to the process is done with God's divine tools. The evangelist himself is but an instrument, a tool in God's hands using God's tools to do God's work. But, inasmuch as the human being as an instrument of God is a conscious instrument, a living messenger who can carry his message wretchedly if he is content to remain on so gross a plane, or carry it with ever increasing efficiency by growth in grace and growth in knowledge, so it remains for the man to strive toward and in that growth. As this conscious instrument is self-conscious and self-determining in personality, capable of introspection and consequent improvement, it behooves the man to use the tools of God with the greatest efficiency possible for him; it also behooves him to use himself and to improve himself with as much intelligence as he can muster. Truly, as the material things of the earth are

added unto the individual seeking first the Kingdom and its righteousness, so will the other qualifications of the conscientious evangelist be added to him who desires them that he may use them to the glory of God.

Nor is such work as slow as it is usually represented to be. The large numbers heralded abroad as the work of the traveling evangelists become outstanding figures because they become matters of publicity, are heralded so far and wide, and are impressed upon the public mind. These are usually represented as the work of one man whereas in truth such is not the case. For many churches are closed, the concentrated effort of the people of many churches is centered in and upon the work of the one evangelist, and frequently during the months previous to the advent of the itinerant evangelist there is little personal work done in and through the congregations supporting the movement. At times the older children or younger people usually pointed for a congregational decision day are pointed for the tabernacle conversion instead, and the numbers of converts are swelled with a sort of padding or credit really to be credited to the uniting congregations. Were the actual number not supplied by the churches, untouchable by the churches, not in any way to be credited to the activity of the churches joining in the movement, owing nothing to the efforts of the churches in any possible way, to be the actual number by which the success of the campaign might be judged, it is easily conceivable that the allegedly slow process of personal work produces more in the end than the great campaigns.

But no matter what united efforts may be made or what they have produced, no man is exempted from his

God-given duty, though it be but the small, unspectacular effort upon a lone individual soul. Even the most ardent revivalist is not excused from personal work. The injunction of Paul to Timothy to be instant in season and out of season, to do the work of an evangelist and to make full proof of his ministry, is the injunction of one who did much of his own evangelizing by personal work, and the constant, persevering fidelity it enjoins can be indicative of nothing less on the part of Timothy's successors. Our Lord did most of His work by the same apparently slow process of personal conversation; and His words were no sweeter or no weightier when delivered to enraptured crowds than when they were spoken to the timid inquirer at lonely midnight or to the social outcast at the noon-day well. Paul could reason with Agrippa, Festus or Felix with as much zest as he could expound the Messiah in the synagogues or start with the unknown God before sophistic Athenians on Mars Hill; and such great evangelists as Moody and Talmadge could speak with a fervor and pray with an eloquence with a single individual that rivalled the finest of their public, platform work. As it was with them, so it is with us, and ever will be with those who come after—it is not a question of numbers at all; it is a question of faith, of zeal, and of willingness.

On the method of approach within the home little need be said. There are so many factors entering into this that no stereotyped rules may be laid down. The personal equations of both evangelist and subject count for much; the conditions, the circumstances leading to the interview have much to do; the environment, the personal heredity and the ecclesiastical antecedents of the

subject lend much color; even such elements as financial status and matrimonial union exercise their influence. The reasons advanced for church membership may be many and various; some of them we will enumerate. First, a man owes a duty to his God; second, he owes a duty to himself; third, he owes a duty to his family, especially, let us say, to his children; fourth, to do his worshiping in public for attestation to the world; fifth, to make his life count for God and the things of God; sixth, to throw his moral and spiritual influence in favor of the Church and with church people; seventh, to imbue his civic righteousness with religious motives; eighth, to establish his social contacts as much as possible in a clean, spiritual atmosphere. Some of these may sound strange to conservative ears, but it should be remembered that many a man considers himself tolerably good as he is, as good as the majority, for salvation by righteousness, even civic righteousness, is the general public creed, and to tell a man at the outset that his own self-grown righteousness is akin to filthy rags in the sight of God is to insult him and drive him away.

Some men approached by this direct personal work in their own homes may argue, many will produce all sorts of excuses and alibis for their failure to come into the Church. But the man of God must ever remember that what a man wants to do he will do, which is only another way of saying that where there is a will there is a way. No man can ever reason another or argue another into the Kingdom simply because no man can by sheer reason find out God or the redeeming Son. Let no evangelist become unbalanced here. Jesus Christ cannot be approached as an intellectual or historical prob-

lem with any hope of solving the great enigma to the content of the believing mind, much less the doubtful or the unbelieving mind. Theologians who already believe may discourse learnedly within the realms of logic and metaphysics about essence, substance, *"communicatio idiomatum,"* natures and personality, and in those or to those who already believe it may produce a vast contentment because they know they have a Saviour who could save because His deity gave Him burden-bearing power, and His humanity enabled Him to place Himself under the curse of the law, and under the justice of that law and its perfect law-giver. But in final reality the Son of God cannot be subjected to any arbitrary vivisection; in final analysis the most acute theologian must be saved, not by his sharp intellectual grasp of the Christ personality, but by his firm faith and his childlike trust in the Christ saving-power. The evangelist must know that the Christ cannot be argued with unbelievers; certainly with them He is not a subject for clever and deliberate discussions. Under such circumstances He cannot and does not yield Himself to mental scrutiny and human criticism; under these circumstances He is to be spoken about only from the angle of sin and the necessity of the soul to find out who He is and what He can do. By the unchurched at least, the Christ must rather be grasped by the spirit than be understood by the mind, and this fact must be recognized by the evangelist. The answer of the Christ from His own lips still stands: "If any man will do His will, he shall known of the doctrine, whether it be of God, or whether I speak of myself." Only once in thirteen years have we been called upon to

explain how Christ could bear the heavy burden which the Lutheran doctrine of the Atonement puts upon His shoulders, and this lone question came from a Unitarian whom we won. The evangelist must be well-trained, for just such might be lost to the Church if he were not able to explain. But this fact must stand out clearly: no man will ever see the cross through argument; he will see it only when he feels the bitterness and the burden of sin, when he feels the need of a Saviour.[2]

The eight points enumerated as arguments for uniting with the Church are not categorical; they merely tend to show the angles from which various individuals may be approached by various personal evangelists. In final analysis the approach of the evangelist in personal work would amount to this: the question of evangelism is a faith question, a soul question, and the evangelist dare not be thrown off the track by the evasions, the excuses, the alibis or the arguments of the unchurched. Through all these he must hang on to the main point at issue: "What about your soul" and "Be ye reconciled to God." The plain fact is that no man ought to live here and now without God, and no man can live with God hereafter if he lives without God here and now. The Creator gave men minds to use and intended that men should use them, evangelists as well as others; Paul states that he caught some with guile, by which he does not mean chicanery, and he states also that he became all things to all men that by all means he might save some. But

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[2] Joseph Parker in his "People's Bible" has a fine discourse on this, based on Matt. 15:21-31 under the title "Christ surprised by Faith."

superficialities and mere surface plausibilities can never be emphasized. They lead people astray into the mere by-paths and side-issues of church relationship; salvation, the soul, and the relation of the soul to God, are too momentous for that, and the Church's ambassadors cannot lower either themselves or their church by coming down to this plane.

The attitude or bearing of the evangelist counts for much. Such colloquies must never descend to the loud argument; the pastor must cultivate the quiet-toned, level-eyed poise which only confidence, fine self-control, and certainty in faith can achieve. These attitudes will react upon the man interviewed and will carry as much weight as the content of the presentation.

Such reasoning as Paul reasoned in personal work will produce results. The man brought to profession of faith through the slow, yet deadly reasoning will be more likely to remain a solid, steadfast disciple, because the personal touch and individual element pierce him through and through. He is not a mere unit among hundreds; he is alone, and the reasoning is directed to him and against him alone. The influence playing upon him is not the contagious reaction of mob psychology but the deadly seriousness of an earnest soul fearless and certain in its own faith and in its desire that that same faith shall be his; the appeal is not made to his stimulated emotions or his feelings but to his reason and his soldier self as well. He becomes refined in the fire of an inner conviction which permeates him to his inner consciousness; he is not stampeded but is appealed to coolly and can decide coolly with all his faculties functioning normally in bal-

anced co-ordination. The Word has cut into his heart, into his inner consciousness. He who has tried it knows that the words of Paul, "Living without God in the world" and "Be ye reconciled to God," are still of vital force.

CHAPTER VI

The Public Appeal

A study of the sermons in the New Testament reveals that after discoursing on the ground and facts of Old Testament history and prophecy, and of New Testament facts as related in the gospels, those preaching the sermons either appealed directly or implied indirectly that their hearers should believe in Jesus Christ to the salvation of their souls.

The first sermon given in the Book of Acts, after the Ascension of Christ and the sending of the Holy Spirit on the day of Pentecost, is that of Peter, immediately after the Holy Ghost was given. Peter began with the prophecy of Joel on the point of the prophesied Pentecost and connected it with the outpouring of that same day. His sermon pricked many of his hearers to the heart, and in answer to their question as to what they should do, he appealed to them: "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins."

The second sermon is that of Peter upon the occasion of the healing of the crippled beggar at the temple gate and the amazement it produced among the populace. Peter began with the patriarchal relation to God, cited the prophet like unto Moses whom God should raise up, referred to the prophets from Samuel onward, and concluded with the fulfillment of the covenant with

Abraham in the person of Christ Jesus to bless them in turning them away from their iniquities. Here is an indirect implication toward faith in Christ Jesus as the Saviour from sin.

The third sermon is that of Stephen before the Jewish council, which was terminated abruptly when it became apparent that he was centering the entire Old Testament dispensation in the just One whom they had killed. The gnashing rage of the Jews and their mob action show the implication plainly.

The fourth sermon is that of Peter in the household of Cornelius, the centurion, in Cæsarea, before the "many that were come together." Cornelius was a devout, praying man, who evidently was not far from the Kingdom though his religion was not pure. On this occasion Peter began with the relation of God to the Gentile world, expounded Jesus of Nazareth as the anointed One of God, raised of God, ordained of God to be the judge of the quick and the dead, and as the One to whom all the prophets gave witness "that through His name, whosover believeth in Him shall receive remission of sins." The sequel was that both Jews and Gentiles were baptized.

The fifth sermon is that of Paul in the synagogue at Antioch. He began with the bondage in Egypt, cited the inauguration of the kingdom under Saul, then the rule of David, and the renewal of the patriarchal covenant with David fulfilled through Davidic genealogy as stated in Paul's words: "Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus." Paul cites the testimony of John the Baptist; he maintains that the Jews at Jerusalem, not understanding the

prophets read every Sabbath day nor recognizing the Messiah, fulfilled the Scriptures in condemning Him. He continues to expound the resurrection as prophesied in the psalms, and states plainly: "Be it known unto you, brethren, that through this man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Then he makes a very direct appeal: "Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

The sixth sermon is that of Paul to the Athenians in Acts 17:22-31. Paul began with the altar to the unknown God, proceeded to expound God as the Creator, a spiritual God desiring the worship of His created offspring, and demanded repentance of all men everywhere on the basis of a coming judgment upon all men by Him whom God had raised from the dead.

The last discourse is Paul's defence before the assembled rulers, Festus and Agrippa. Paul cites the promise of God to the Twelve Tribes, discourses at some length upon his Pharisaic training, his former persecution of the Christians, his trip to Damascus and his conversion on the road, and his preaching with his final capture in the temple of Jerusalem. Festus declared him mad from much learning. Agrippa made the peculiar answer: "Almost thou persuadest me to be a Christian;" and Paul flames forth with the impassioned desire that all who heard him were both almost and altogether such as he with the exception of his prisoner's bonds.

These New Testament precedents warrant the public appeal in the church service that those present who are not members of any church shall unite with the congregation. This may sound strange to conservative ears. Many a staid, conservative congregation would be dumbfounded if its pastor, some Sunday morning, would issue a public appeal that if there were any present who were not members of any church or held no membership in that city, should unite with the congregation, see him after the service, hand their names to one of the ushers, or call him during the ensuing week. To the minds of many this would be a sort of emotional proceeding, irregular, out of tune with conservative polity and practise.

But it need be neither emotional nor irregular; in fact it should be neither. It is evident from a study of the conditions under which the new Testament discourses were delivered, that the preachers were addressing people already conversant to more or less degree with the foundations of religion. The only exception is that of Paul upon Mars' Hill, and even there Paul begins with the religion that he found and with the altar to the unknown God whom they worshiped without knowing what or who he was. The second point that stands out is that in every case the pedagogical connection between the known and the unknown was explained before any appeal for repentance, baptism, or faith in the redeeming Messiah was made. The facts leading to the Messiahship, the basis of the redemption from one angle or another as the circumstances happened to demand, were recited as a foundation for the appeal. The minds of the hearers were enlightened before faith or baptism was

urged upon them; the appeals for further steps in faith were based upon the knowledge, and were directed, not to the emotions, but to the total consciousness acting upon the knowledge given. In the New Testament there was nothing irregular about it nor was there anything emotional. If there was nothing emotional or irregular about it in the Scripture there need be nothing emotional or irregular about it in the Church today. Its presence in the Scripture as a practised method makes it Scriptural, and the real care of the twentieth century evangelist shall be to make it Scriptural, which means that he shall keep such public appeal or public invitation within the sanctioned Scriptural bounds.

In the discourses cited it is apparent that the appeals for repentance or baptism were given within the discourses themselves, not afterwards. But the sermons of the New Testament, at the very beginning of Christianity, were of the nature that would connect Jesus with the Old Testament prophecies, or would begin with the revealed Jehovah; they dealt with broad themes, summing up religious facts from Old Testament to New. The religion of the Old Testament blossomed out into that of the New Testament; the containing chrysalis burst and the real content emerged in the Messiah. The discourses dealt broadly with the way of salvation and the meaning of the entire plan of God in Christ Jesus. Naturally enough the appeals were contained within the discourses because faith in Christ Jesus as the Messiah was the consummation of God's entire preparational steps, and those who had been worshiping Jehovah merely within the beggarly elements of the preparational steps had to take the last and final step to be consistent

with the real inner meaning of that in which they had believed and worshiped up to that point. The one great point in the New Testament discourses was to show that Jesus was the prophesied Messiah.

But in these days every discourse is not directed to proving just one such point continually; or again, is the entire Old Testament with its fulfillment in the New Testament the text for every sermon. So comprehensive is the Christian system that in the liturgical churches an entire year is consumed in bringing out the various aspects of the Christ and the religion founded upon prophets and apostles with Him as the Chief Cornerstone; and in those denominations where the following of the Christian year does not prevail, the manifold aspects of the Christ and His religion may never be presented in their rounded fullness at all. If an entire year is now used to cover that which was then covered with one discourse or a few discourses, it is evident that one discourse will cover but one particular aspect, that not every discourse will end by proving that Jesus was the Messiah, that the themes will be narrower in scope, and that texts will seldom afford the comprehensive sweep of the New Testament discourses. True it is that that is no sermon which, in some way does not lead toward Christ or point to the necessity of faith in Him; but it is also true that consistency in discourse or in the laws and methods of discourse will not give opportunity to incorporate an appeal to unite with the Christian Church into every sermon that we preach. And rather than have nothing said at any time in the service on the relationship that every person should hold to the Kingdom, it is better that a definite statement should be made

separately in itself. Our sermons certainly should contain ringing appeals for faith in Christ and for membership in the Church. But if the discourse is not of such nature or bearing that the appeal can be made naturally as germane to the particular discussion, it had better be left for separate statement. Then indeed, it will have far greater effect because of its separateness than if it were incorporated into the body of a sermon. Its very separateness causes it to stand out and to make it the more emphatic.

The real question at issue is not whether the appeal for union with the congregation should be made; the question is how it should be made. The first point is that it should be made only on the basis of a statement of Scriptural fact. The New Testament discourses show us plainly that this statement of Scriptural fact always preceded the appeal, whether direct or implied, and that no appeal for repentance, faith, or baptism was ever made without it. The appeal should be made after the sermon, in order that the Word shall have had due course first. If announcements are made from the chancel after the sermon, the appeal should be made after the announcements, in order that its message may be carried away.

The Scripture plainly shows the necessity of faith in Christ Jesus as the way of salvation. Any such statement of the necessity of faith in Christ as the way of salvation should be given, and the appeal or public invitation to unite with the Church should be based upon that. The statement should be given plainly and solidly. To the Jewish elders Peter declared boldly: "Neither is there salvation in any other, for there is none other name

under heaven given among men whereby we must be saved." That solid, unequivocal statement of Simon Peter can be used over and over again. No better, briefer, more compact statement can be found. "With the heart man believeth unto righteousness but with the mouth confession is made unto salvation" is another which, with its implications and connotations, can be driven home with telling effect. The foundation of the Church, "upon prophets and apostles built, with Christ as the chief cornerstone," with the clear purpose of God in founding the Church, can be used to emphasize the necessity of organic connection. "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing" is a verse which shows the necessity of the organic connection and the inner heart connection also. "I am the door; by me, if any man enter in, he shall be saved" shows the entrance into the heavenly fold. "I am the way, the truth, and the life; no man cometh unto the father but by me" is a verse whose meaning stands clear on the face of it. The man who is clear on the purpose of the Church will soon find ample material as a basis for the public appeals to the unchurched within his audience. To the chosen people were given the oracles of their own day for their own worship; but the advent of the Christ fulfilled the way of their salvation through the sacrifice of the Son once for all, and to the New Testament Church founded upon Him was given the means of grace for the complete salvation of souls. The oracles of the better covenant as Paul calls it, were given for the remission of sins. The discourses of the New Testament emphasize the remission of sins through the

name of the crucified, risen Christ. On the basis of these manifold Scriptural statements the public invitation or appeal can be made but it can be made only upon them, and indeed, the Scriptural quotations frequently should be given *verbatim.*

The public appeal should never be made under the guise of prayer or addressed to sickly sentiment; there should be no camouflage or subterfuge about it. So frequently do pastors say: "Let us bow our heads in prayer." And then, instead of hearing a prayer as has been announced and as should be expected, some such appeal as the following is heard: "Are there any present who desire prayer for themselves? Are there none who desire to be prayed for? If so, just please raise your hands. Are there any who have lost father or mother, whose hearts are heavily burdened, who desire prayer? Raise your hands, please; yes, just raise your hands. That's right; there's one hand; there's another; one more; two more; good. Are there none who have friends or relatives, brothers or sisters, whom they desire to be saved? Raise your hands. That's good, one more hand, two more." And so he goes on. When the hands stop going up the prayer begins but not before; and before the service closes the announcement is made that all who have raised their hands will please step into the side room to the left or just through this or that door. Many of the congregation go in also for the after-meeting, and there the same appeals to the emotions are made that have been made in the service, to produce the raising of hands.

But the Church of Christ has descended to rather low level when resort must be had to camouflage and sub-

terfuge to win adherents. Religion is not very comprehensive when the emotions must be racked in order to induce faith in God and Christ, or to bring people into the Church. It is nauseating to hear appeals made for the raising of hands on the basis of such questions as family bereavements, the deaths of father or mother or other dear ones; in such cases the finer sentiments are prostituted, when the real object is to rouse the emotions, the feelings of the heart, to usher people into a side room and there convert them by an emotional conversion. If it is nauseating to hear such appeals knowing their purpose, it should be above the finer sentiments of any man in the ministry to use such questions or such methods of appeal. This is like trampling people's hearts under foot, or walking rough shod over the holy ground of the bereaved heart. No highly sensitized soul can ever do it. Sin-consciousness, the oppression of the guilty heart or conscience is a different matter. But inasmuch as religion is an upstanding affair that should permeate man's entire consciousness, the appeal should be made to the entire man with all the faculties functioning normally; religion is not a one-sided or one-compartment affair having value for one compartment of the mind only. The real function of religion is to drive at sin, not to commit travesty upon the finer sentiments of a bereaved mourner; and in the light of this the appeal had better be made with upstanding erectness, driving mind, flashing eye aimed at the darts of the wicked, than to be done as it is so frequently done. In actual fact if the appeal is to be one-sided it had better be one-sided in the latter direction rather than in the former.

But it need not be one-sided at all. It should be given with calm firmness, the firmness of certified faith; it should be dignified, open, direct; there should be no camouflage or subterfuge of prayer or anything else. Its basis should be the Scriptural basis of the necessity of faith in Christ Jesus for salvation; on the founding of the Church to preach the faith and administer the sacraments; on the Church as the only institution established by the Father for the salvation of souls; on the Church as the institution to which the means of salvation and the remission of sins have been entrusted; on the Church as God's divine institution in human hands equipped to do God's work with God's own means. The Church has ample warrant for making her appeals for membership within her ranks, and she can make these appeals on the basis of her purpose in Christ and her sterling worth as God's institution, without descending to camouflage, subterfuge, or any devious ways or methods. If the Church does not recognize her own dignity, certainly the world never will!

The public appeal is sound as long as it is open, direct, dignified, and based upon solid statements and Scriptural ground. When it is given on this basis and in this attitude it is sane, sensible, rational, natural and well-balanced. The appeal is made to the entire consciousness and there is an enlightened consciousness to which appeal may be made. To make such an appeal during the church service is the most natural thing in the world. For if the men of the ministry believe that the Scripture and the Church are as valuable and as necessary to faith and salvation as we usually maintain they are, then the most logical thing in the world would

be that both shall be emphasized to churched and unchurched, and, in the face of the fact that fifty-six per cent of the population is unchurched, that both be upheld and expounded with driving, pointed pungency.

Furthermore, the Church is such a grand institution that the best thing that any man can do is to seek membership. Men must be made to see the Church in her grandeur at her own true worth, and to see the blessedness and the privilege of being numbered in her ranks. The fellowship of believers is a spiritual company and it is indeed a blessing to any man to be numbered therein. The Church is God's handiwork and workshop; in the Church's worship faith is fashioned, and through the Church Militant we pass into the Church Triumphant. What could be more natural than that people should enter the communion of saints, the fellowship of believers, voluntarily of their own volition. That voluntariness should be encouraged; every legitimate means should be used to encourage it. The man who must be dragged into the Church, enticed, baited, scared or even coerced is not likely to be a cheerful worshiper; his heart and his will are not likely to be embedded in the entire proceeding. His heart will change if he is faithful to any degree because the self-working Word will produce the growth in grace. But far better it is if he comes willingly, cheerfully, and his willing cheerfulness is best guaranteed if he comes of his own volition. The battle that so frequently arises in the personal work is already fought within his own soul and he is already won. The public appeal on the basis of the Scriptural statement is the most natural, logical way to secure this. Indeed, the

public appeal in dignified fashion, is the logical *sequitur* of the Gospel itself.

The public appeal does produce results.[1] The Scripture does its own perfect work as it testifies in its own behalf that it will. Tested by its own statements the Scripture proves its work and its workability. There is no reason why it should not. In the narratives of the Book of Acts men were convicted of their sin by heart-searching presentations; New Testament conversions show the effect of plain, forceful preaching upon the human heart without the use of any extravagance or emotional pressure. If such effect could be produced by heart-searching presentations and by forceful preaching then, it can be produced now; for human nature has not changed, the human element in preaching in a God-saturated soul has not changed, the Scripture has not lost its efficacy, and the Holy Spirit is a living, active, operative personality now. The Scripture will do its work; the public appeal gathers the harvest produced by the operation of the Word. It encourages the voluntary expression of willingness to unite with the Church. With the heart men may believe unto righteousness; but if left to themselves they may hold back for long periods before the way may be opened for them to make confession with the mouth unto salvation. The inner urge of their faith may not be known. As the men pricked in their hearts by Peter's sermon on Pentecost turned to each other and asked: "Men and brethren, what shall we do?"

[1] If the writer may be pardoned for a personal reference, may he state that on the Sunday morning previous to the writing of this section, he issued his appeal, and as the congregation passed out the door, three persons announced to him that they would unite with the church. This he follows with personal work.

and as Peter's answer to the question gave them opportunity to follow the leadings of their faith, so does the public appeal give room for the expression of faith and guides them in the direction their faith shall take. Instead of waiting for their question, it merely anticipates their question. It answers the questionings of their minds as to what they shall do, tells them plainly what their duty is, why it shall be done, all on a Scriptural basis, and also tells them how they shall go about doing it. They shall unite with God's Church; and in order to do this in sensible, correct and orderly fashion, they shall see the pastor afterwards, shall give their names and addresses either to him or to the ushers, shall call upon the pastor personally or ring him during the week, and this is done that all things pertaining to their union with the Church shall be done decently and in order.

There is absolutely no reason why men laboring in cities of considerable population, with unchurched people attending their services, shall not have people voluntarily announcing their desire of uniting with the Church. Evidently where such voluntary applications for membership are not made, there is a weakness, and it is just possible that the weakness may be the omission of the public appeal that people be guided in their duty, encouragement be given in voluntary application, and the way be opened for the expression of that voluntariness. The use of the public appeal does not mean that any man shall or dare lean upon this alone for the accessions to his membership. The personal work dare never be omitted at the cost of fidelity. In fact all of these voluntary applications are nothing other than assured prospectives to be classified, shaped and arranged

through the spiritual clinic or clearing-house of personal work; the personal work becomes the more necessary because of the results of the appeal. The faith of many is crude or distorted; some are not baptized; others have been baptized but have little knowledge of the faith which they desire to profess. But in the great bulk of such cases the spiritual follow-up is easy; the voluntary application indicates that the faith is already there, and all that may be necessary is to shape the faith into the proper form.

With this it is the same as with the securing of names for a personal work list—one of the finest fruits of the method is the incentive furnished the members of the congregation to work upon others. Members bringing their friends or neighbors who hear such appeals follow up the appeal heard in the service with their own appeals that their friends and neighbors unite with the congregation. Where no appeal is ever made or ever heard in the service, where no mention is ever made or the necessity of church membership is never brought to the fore, the lay members are prone to become lax in their duty. Not the least of the fruits is the inspiration furnished the laity to do their own share of evangelization. For along with the appeal to the unchurched goes the corollary appeal to the members that if they know of any prospective members they shall bring them in or shall win them, or shall advise the pastor that he may interview these prospects on the question. The two appeals should always be combined that no individuals may feel that they are singled out for concentrated fire.

CHAPTER VII

The Congregation at Work

The very first point in the program of the Church must be to keep every man in the ministry alive to his duty as an evangelist. The local pastor is the key-man to the entire situation; the work of evangelizing stands or falls with him. If he does his full duty the work will be done; if he fails the work will fail. The program of the church must be addressed in systematic fashion to this main cog in the workings of the entire machine. The Church must see to it that every watchman on the walls of Zion shall pace his station with an active foot and an open eye.

Congregational Evangelism

This is the more necessary because the pastor in the first place, as the keyman to the entire situation, holds power beyond his own personal self. He holds the key to congregational evangelism. If he is sluggish his congregation will not evangelize. The congregations where the people are active in bringing in all they can find or persuade are the congregations where the pastors themselves work at evangelizing and are alert in stimulating their people to do the same. An active evangelist at the head of a congregation will make that congregation grow. It will not grow as rapidly by far if the man in the pulpit must do all the evangelizing alone, unaided. But it will

grow. If the man in the pulpit is not an open, active evangelist with definite purpose the congregation will not grow even though catechumens be confirmed and individuals be added occasionally. For real congregational growth in numbers means the previous growth in inner grace which impels to outer expression in active effort.

The greater power the pastor as the key-man holds is his position to gospelize his people correctly that they have the large, correct vision of the kingdom and their own duty toward it. He will instruct them, stimulate them, he will urge them; he will imbue them with the missionary spirit and endeavor to inculcate the zeal which is essential to lay activity. The local pastor is more than a mere personal evangelist; he is the educator, the gospelizer of his own people to make gospelizers out of them. Every man in the ministry must gospelize his people in the higher gospelism that they themselves shall go forth and gospelize. The Church must bend herself to keeping this key-man alert to this higher duty in order that double duty will be done. For the people of the congregation can be reached best through him and in many cases only through him. Some of them never read the official organs of the Church or any literature bearing upon the subject. They have the opportunities and they bear the responsibilities but they are not instructed to carry their part of the evangelizing program. It is through the local pastor that the laity must be instructed, stimulated, and urged to do their gospelizing duty.

But deeds speak louder than words; and deeds speak loudest when they re-enforce words. Conversely, words speak loudest when they are re-enforced by deeds. The real combination is the local pastor as an active

evangelist and the people of the congregation as active evangelizers. The second reason why the Church must keep the local pastor alert to his higher gospelizing is that ideal evangelism must be congregational evangelism, which simply means pastor and people working together. The congregation is neither a flock perennially without a shepherd nor a shepherd without a flock but pastor and people combined. In the final analysis *evangelism must be congregational*, the entire congregation working together to bring the unchurched of the community to the foot of the cross. Inasmuch as the key-man is the natural leader the Church must lead him that he may lead. He can educate only when he leads, he can inculcate a vision only when he himself holds a vision, he can urge only when he is industrious, he can imbue with zeal only when he is zealous. Inasmuch as the active effort and the executive leadership furnish the greater inspiration through the visible example, the inspiration for genuine congregational evangelism must come through the local pastors, and because of this increased power, the Church must see to it that the requirements for effective congregational evangelism are fulfilled.

For one great element in the program of the Church must be the promotion of lay activity in making our congregations grow. An immense amount of education is necessary for this, and that education must take two directions. Some of the pastors must be educated. Some of them have had so little co-operation or response on the part of their people that they have become accustomed to do all the work of securing accessions by themselves. Others are not in the least awake to the power of an awakened laity nor have they made much effort to enlist

the aid of the laity in this important work. For various reasons some men have tended to believe that little can or need be expected from the laity. Wherever the fault may lie, the doing of this work by the ministry alone, with no urge to the laity expressed, is a grievous error. It is worse. It educates the people in complacent laziness; it distorts the vision of the people in the pews and perverts their sense of duty; it stunts and stultifies them in their Christian growth and Christian service; it robs them of one of the finest privileges granted to the sons of God in the bringing in of souls, and robs them also of one of the finest joys that the child of God can know. When no effort has ever been made by the pastor to enlist his people in a co-operative work, the co-partnership in the work of the kingdom is denied and the laity given a minor, inferior place in the economy of God. It is high time that these manifold perversions be stopped. Some men have been disappointed in their efforts to enlist lay activity; but he who contends, as a principle, that lay activity in evangelism is only a whim, a side issue, is not awake to the Scripture or to the facts of Christian life and the history of many congregations. There is a power in our congregations, a tremendous power, a power beyond the recognition of the laity themselves, a power that needs only to be awakened, instructed, directed, and harnessed to the work of the Kingdom. In too many congregations at the present time that power is a giant asleep, latent and unused.

On the other hand there is an immense amount of education needed by the laity. They must be taught that so far as winning souls is concerned, there are no distinctions or differences to be based upon ordination; in

this sphere at least, whatever it may be in other directions in the minds of some, the Church cannot be divided into clergy and laity except for purposes of language clearness. May it be repeated that a congregation normally is not a pastor without a people nor a people without a pastor. In past days, and in only too many places even in present days, there was and still persists, an idea that the bringing of people into the Church is the work of the pastor alone. The worst perversion arises when they think that this is what they "hire" him for! They pay their "quarterly" amount to the treasury and delegate their duties to him by proxy! There always has been and is yet too much reliance on salvation by inert faith instead of recognition of service. Works do not save but they are the results and evidences of the faith that does save. St. Isadore prayed for a harvest but left his fields to be tilled by the angels; St. Isadore has a woeful host of followers to canonize his method! Human nature loves to shirk or to shift responsibility. There is too much idle complacency in the sheer folded hands of the pews. The Church is not a crusade alone nor a sheepfold alone but a combination of both. There are too many of the laity who believe that the pastor is the man to do the entire work of the Kingdom, and that their own share of the work stops with their occasional rest in the pews and gift to the treasury. And there are some who even think they are doing the pastor a favor if they come to church!

To the church at Sardis John wrote: "I know thy works that thou hast a name that thou livest and art dead." To the church at Laodicea was written: "I know thy works, that thou art neither cold nor hot; I would

thou were cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out my mouth." The congregation that is cold will win but few and the Lord's work will not be done; the congregation that is warm with love will be warm with zeal and will win many because of its true Christian faith and Christian activity for the Kingdom.

For the congregation is the seat of power in the Church and it is the unit of organized authority. People become members of the Church universal only through membership in the local congregation. The Church universal grows only through the growth of the local congregations. If local congregations should all disappear there would be no Church universal. When local congregations are weak the Church universal is weak; when local congregations grow strong the Church universal has power. In final analysis the strength of the Church depends upon the strength of her individual members; and the whole Church will be strong only as her individual members are consecrated to the full program and purpose of God. Evangelism finally simmers down to congregational evangelism, to the consecrated labor of each child of God.

The Priesthood of Believers

For the work of the Kingdom must be done because the Kingdom must grow by the express will of the Lord, and men are the instruments in the hands of God to bring about the extension of it. Every man has his responsibility in and for the Kingdom, and he ought not try to get away from it. Strange it is that men clamor for their rights, liberties and privileges while they say so little

about their duties and responsibilities. But every right, liberty or privilege carries with it a corresponding duty, and the right to the advantages of the kingdom carries with it the responsibility of duties toward the kingdom. The liberty that every man enjoys through the freedom with which the Christ has made him free, entails the duty to free men everywhere from the bondage of sin and death. The privilege that men have in knowing the true Jehovah through His revelation and through their own union with Christ Jesus; the privilege of worshiping the true, merciful God; the privilege of prayer, of being able to come to the throne of grace and cry Abba, Father; the privilege of the sacraments given for the remission of sins; all these blessed privileges which produce the joy of salvation and the peace which passeth all understanding, bring down upon their fortunate possessors the duty and responsibility of handing on these heritages to all possible others that they too, shall enjoy like blessedness. The right to the throne of grace and the liberty in Christ carries with it the duty and the responsibility to bring others into the same relation of freedom and the same direct personal relation to God.

For the relation of every man to God is direct, personal and individual. Luther proclaimed to the world the priesthood of all believers. Every man was his own priest; no intervening ordained priest of the church was necessary to mediate between man and God. Salvation was not to be hedged in or about with priestly regulations, prohibitions, penances, counted prayers, compulsory auricular confessions, masses, purgatories, priestly remission of sin by priestly power, the absolute binding or loosing of the soul in the name and through the authority

of the church. Henceforth no man should sit constantly beneath a judgment seat, having some other human to hold power over him for either salvation or perdition. There was to be no penance and no verdict on the basis of human prescriptions. Attrition should be changed to contrition in order that the open and the contrite heart should repent toward God and bring forth fruits worthy of repentance. The liberty in Christ Jesus should be the inspiriting power for a new affection to displace the bondage of priestly regulations and an unwholesome fear. The Scriptural relation between man and God was restored; it should be direct, personal, individual. For at the time of the Crucifixion the veil of the temple had been rent in twain from the top to the bottom, and the heavenly holy of holies with its throne of grace was open to direct approach without priestly intervention or priestly ceremonials.

It must be apparent that a man's salvation depends upon himself. It depends upon his own attitude, upon his own faith. There is no such thing as salvation by proxy nor salvation by character or works. A man's salvation does not depend upon the ceremonials of the Church over him or upon him after he is dead. His fate is sealed from the moment of his death; his record is written and in the place of departed spirits he awaits the Judgment Day. "It is given unto man once to die; then cometh the judgment." In the face of this fact the duty of the Church is to produce faith in the man, within his own heart; there is no other way to save him. Since "faith cometh by hearing and hearing by the Word" the man must be in the Church to hear the Word. The sacraments are committed to the Church, and they are designed Scriptur-

ally for the forgiveness of sin; but unless the man be in the Church and exercise his faith he will not partake of the sacrament nor live up to his baptismal covenant. Without faith all that the Church has or does avails him nothing; the man himself must come to the foot of the Cross. Habakkuk's truth, "The just shall live by faith" cited by Paul and used by Paul as the basis of all his theology is the only true foundation for the Christian religion or for the hope of heaven. A free, living faith, active in its own free exercise, is the direct relation that must exist between man and God. For this is the faith that saves.

In the light of this relationship to God through the priesthood of all believers, the duties and responsibilities of every man to exercise that free faith in behalf of his fellowmen must be apparent. If it is the living faith that saves, every priest must do all he can to bring others to that same vital faith. And since the veil was rent in twain, every man has been his own priest to bring himself direct to God through his own faith. If every man is his own priest to offer his own oblations, his own prayers, his services, his thanksgivings, when and where and how he would through the name of Christ, then every man as a priest has his priestly duty to perform. He must bring his fellowmen into the same relation to God.

No longer, then, is it the duty of the pastor alone to bring people into the Church. The man who holds to this view is shirking the duties of his lay priesthood. No man can find warrant for saying that ordination alone gives power and authority to save souls or to bring souls into the kingdom. The day when all men believed that ordination conferred a *character indelibilis* which made

the priesthood to be an order different from other men disappeared with the Reformation; the doctrine is not Scriptural and consequently has no place in the confessions of an evangelical church. The ordained man must bring souls into the Kingdom but the work of bringing souls into the kingdom is certainly not confined to him alone. It is a duty devolving upon every member of and in the Kingdom, and the exercise of that duty is the natural exercise of vital faith. If the ordained man brings in more than others it is because he devotes his time to the Kingdom as a special vocation, and because he has special training for it. But such work is the work of faith. Every man in the Kingdom is supposed to be there because he has faith, and he is supposed to work for the Kingdom because of that same faith. No other man can do his work for him by proxy; for as faith is an individual, personal element, so the works which flow from faith must be individual, personal works likewise, and every man must put his own faith to work because of its personal essence. There can be no such things as works of super-erogation, nor can the works of one be credited to some other on the record books of heaven. To evangelize is the natural work of every Christian soul; every church member owes it to God, to his neighbor, and to his own faith, that he bring in as many as he can. And he cannot ask any other man to do the work that he is supposed to do. For faith is personal and its resulting works must necessarily be the same.

Missionary Zeal

Though the man may be convinced that it is his duty to bring souls into the kingdom, the motive may be lack-

ing. There must be a love for souls, a missionary zeal. and unless that love for souls or that missionary zeal is present, little work will be done. Love for souls and missionary zeal are not identical; for missionary zeal may be the parochial zeal which desires to see the local congregation grow and never sees the real question at issue. Such a missionary zeal may be selfish, it may be mere enthusiasm, it is always shortsighted. It may even be the fire of the proselytizer or the bigotry of the zealot. But for practical reasons this section is headed as it is; the justice of secular law declares that every man must be considered innocent until he is proved guilty and the charity of the Christian can assume no less. In the work of God there should be no ulterior motives and the discussion will proceed on the high ground that there are not. Let us take it for granted that the perversions of the proselytizer and the single-track spirit of the bigot are merely twisted concepts on the question of conversion, faults of mind but not of heart. There must be a zeal for souls, which desires as God desires—not the death of a sinner but that he may turn from his wickedness and live. And the missionary zeal must be permeated with love of souls, must, indeed, be identical with it. The desire of the Christian must be that the people of the world be saved.

In final analysis this again, like all other questions in the work of the Kingdom, resolves itself to faith. But inasmuch as matters must be specific, not general, it may be termed a matter of spiritual sluggishness, or of its counterpart, spiritual activity. When Andrew came in contact with Jesus and became convinced of His identity, he forthwith found his brother Simon and to

him stated that he had found the Messiah; and on the next day when Philip experienced the same contact and conviction, he immediately brought Nathanael as Andrew had brought Simon Peter. These devout Jews, waiting in fond anticipation for the advent of the promised Messiah, rejoiced so greatly in finding Him that their first acts were to bring their brothers and their friends to the Messiah that these might experience the same joy in the discovery that they, themselves, had. This was a true, religious, missionary zeal. It was a personal joy in the Kingdom through finding the Christ, a personal faith in Him as the Messiah, and a personal spiritual act in bringing others into the same relation that they themselves enjoyed.

One of the first requisites for such missionary zeal must be the conviction of truth that these disciples had. The Jewish nation produced a score of false Christs but these men were convinced of the integrity and identity of the true. Their joy arose from that conviction of that truth. The world is full of false religions, peculiar fanatical sects, ites and isms of every shade and grade and description. The misguided apostles of these mistaken isms are fanatical in their zeal, and they endeavor to convert everyone to their beliefs; they have a zeal worthy of a far nobler cause. There are members of various denominations holding to pet or specific religious theories or beliefs who endeavor to proselyte every possible soul to their way of interpretation. Their truth may be one-sided or it may be but a half-truth or less, yet they spend every available penny, minute, as well as every ounce of energy in their missionary zeal for their espoused cause.

It is a patent fact that the possession of a large, whole, well-rounded truth so molds and poises a man that its fullness and balance prevents him from becoming a bigot. This fact is a favorable commentary on the influence of a full Gospel and a sensible means of grace on the character and temperament of the individual. The comprehensiveness of a full, wholesome truth stabilizes a man whereas the narrowness of a peculiar tenet impels the mind to run in that one narrow groove. Narrowness often attracts narrowness in potentiality, and always produces narrowness as a result; as water seeks its level so does the narrow truth or half-truth attract the shallow mind, and the shallow mind naturally gravitates toward the narrow truth. The very narrowness of such an idea can fasten itself upon any mind the easier because of its narrowness. To the shallow or narrow mind such a bit of truth can and does assume the size of the whole truth, and when there is an urge, external or internal, to push such a bit of truth or half-truth, the mind to which such an idea is a huge mountain of truth pushes such an idea with a zeal all out of proportion to its value. Because such a narrow idea is more easily grasped it is the more easily pushed. It goes faster and farther. The American people love to be humbugged. The nearly three hundred varieties of religion enumerated by the United States census attest to the truth of Barnum's statement! And when the poorly co-ordinated mind either devours or is devoured by, such a poorly co-ordinated truth, the zeal is likely to be the stronger for the simple reason that the poor co-ordination of mind throws the major weight or portion of the sum total consciousness to the feelings. In

such natures the conviction of the much-magnified bit of truth can easily become an obsession and the promoting zeal a fanaticism.

But although the poise of a full, well-balanced truth excludes bigotry and fanaticism, the zeal should be there nevertheless. In fact the zeal should be stronger than ever, though the zeal will be as well regulated as the mind is well-poised. Only too often this poise of wholesome truth degenerates into spiritual sluggishness, a condition of self-satisfaction which drifts along and exercises no active effort in behalf of the truth it holds. It is undeniable that too many people who hold to a fully rounded truth are sluggish in the extension of it. None but a bigot will become a wild zealot; the equilibrium in the truth held will stand in direct ratio to the equilibration produced in the possessing mind. But every man who holds to such a fine body of truth as the entire Scripture gives us in Christ, and whom that body of truth has gripped in firm conviction, should be a constant, persistent evangelist for and in his Christian truth. To him the great facts of his Christian truth and the sin it fights down must mean a love of souls and a missionary zeal for the saving of them.

The apostle Paul rejoiced over the faith of some of his congregations. The question is whether many of our Christian people properly value their own faith, and consequently, whether they are thankful enough that they are Christians. Every man will rejoice if he has a stroke of good financial fortune; some are thankful if and when they enjoy good health; others rejoice if they have musical ability or intellectual culture; but only too few rejoice that they are Christians, the children of God.

It is the Scriptural duty of every Christian to be a missionary; but, aside from all considerations of duty, there should be a joy in active soul-work. The emphasis of mere duty will never inspire people to evangelize with a whole heart; love must be the fulfilling of the law. The love of Christ must inspire the love for souls and there will be no love for souls where there is no love for Christ. The law of Christ is the law of love, which makes love a motive, law a principle, and takes all legalism out of duty. Christian people must love their Lord, must love their fellowmen, must love their church as God's divine institution above all earthly things; they must love to see their church grow, to see their fellowmen brought to faith in Christ, and to see their fellow-members grow in grace and knowledge. When this comes to pass the members of the congregation at work will bring in others constantly. The proper missionary zeal will be present and will do its work.

Co-laborers With God

Because of the spirit in many which believes that it is the work of the minister, not of the laity, to bring souls into the Kingdom, and because of the sluggishness which characterizes only too many church members, one of the first facts which must be impressed upon the consciousness of the congregations is the fact that building up the church is not a one-man work. In I Cor. 3:9 and again in II Cor. 6:1 Paul designates himself and the ministry as "workers together with" God, as "co-laborers with God;" and from the consideration of the priesthood of believers it is evident that the layman is a co-laborer with God precisely as the pastor, though in

a different sphere and probably to lesser degree. The best thing that the pastor can do is to tell the people clearly in the plainest sort of Anglo-Saxon that building the Kingdom is not his work alone (a one-man job). Any congregation which is purely a one-man organization is bound to limp, no matter whether that one man is the pastor or a layman. Inasmuch as the salvation of souls is incumbent upon all church members, lay and clerical; inasmuch as vital faith cannot be spiritually sluggish; and inasmuch as the Kingdom is so big and so important that it requires the efforts of all its subjects, evangelism becomes a co-operative work. No pastor can ever work alone and succeed as he should if his people do not help; no group of lay members can or will do much work if they have no leader. Pastor and people must work together.

That working together for the Lord and with the Lord may take the form of mere mutual co-operation without organization. All members of the congregation should be on the constant lookout for prospective members. They themselves should be active evangelists and should speak to neighbors and friends. Needless to say every member should be an active moral supporter of the Church in the full, complete sense of the word. If he is, he will be on the watch for newcomers, for those who have moved into his neighborhood; he will discover their religious connections, invite them to accompany him to the services of his church. Once there he will see to it that they meet quite a few of the members, that they feel at home in the service and that they are welcome, that their presence is really desired. He will pilot them through the service that they may participate in

the liturgy nor get lost in the paging of the hymn-book. He will converse with them about his church and the service afterwards to draw them out and will discover how they stand on the entire religious question. And he will keep his pastor in close touch with the situation that they may work together on the case to final success.

Nor will it stop here. Some people are weak on what is usually called soul-winning; others are strong. But people must all start somewhere some time, and people become strong only through exercise and active effort. Not every apprentice will become an expert but certainly every expert was once an apprentice. The weakness is that most people make no active effort in this direction. It is not a case of apprenticeship or expertness; it is a case of every Christian doing what he can where and when he can, to influence all possible individuals toward the church and into it.

To lay down methods of work for lay people is exceedingly difficult. In every case there is a double personal equation; it becomes a case of the capabilities and temperament of the individual doing the work and the temperament of the individual worked upon; and as described in the chapter on personal work as furthered by the ministry, it includes the religious antecedents, the mode of thought, the manner of life, the conditions and circumstances surrounding the prospective member. Whole books have been written on this question of lay work in evangelization; books on personal work for clergy and laity are to be had. They cover many types of cases and describe various methods. But no two people are precisely alike; not being alike they will react differently to approaches by other people on all possible

questions, particularly on the religious question. In view of this it is not easy to lay down rules for such work. Human nature may be pretty much the same the world over, taken in the large; but temperaments and dispositions are not molded into stereotyped forms. Each individual may profit by the experiences of others and school himself for his work to the greatest possible proficiency for him; to this extent he may well follow texts on the question, and books descriptive of methods used. The study of such books may also tend to give him greater confidence in himself and produce more initiative. But a spiritual clinic to cover methods of approach and of work in all cases is practically an impossibility.

For instance, here is a layman whose first question is also his final question, to which question he hangs on persistently through all the counter arguments and possible excuses adduced by his adversaries on the whole church question; to everything negative he rejoins: "Yes, but what are you going to do when you die?" Unanswerable as it is, and effective as it is in some cases, it would be as foolish to put forth this as the one and only or the dominant argument to use for all cases as it would be to prescribe quinine for all the physical ills of mankind. Scriptural, too, it is, for Paul wrote: "Knowing therefore, the terror of the Lord, we persuade men;" yet despite its finality in logic, its real place in the evangelizing program is as a heavy cudgel upon the head of the sinner as a law to precede grace and to bring him to his knees. Here may be another stanch layman who has a stock question which he frequently takes to his acquaintances; his standard approach may

be: "I never see you go to church, Blank; don't you go anywhere or belong anywhere?" If the answer is encouraging he follows it up himself and the pastor hears of it also. If the answer is exceedingly discouraging or derogatory his only answer is: "Well, I have belonged for twenty years. Before I joined I never was anything much, I never had anything much, and I never did anything much. It's the best thing I ever did and the best thing any man can do." This is a fine testimony for the benefits accruing for church membership; but to render such testimony to some self-satisfied individual who already thinks he is much, who is well-heeled with this world's goods and is promoting a prosperous business, would be of little value. Such a hard-headed person had better be asked what he will do when he dies. The leprous Lazarus at the gate with dogs licking his sores needs the comforting assurances of the grace of God in Christ; the rich man clothed in purple and fine linen, and faring sumptuously every day, might require some sturdy thunderings from Mt. Sinai. The attitude of the subject can be the only criterion on the method to be used, and plain, sanctified common sense must guide the worker. For there is no hard and fast rule to apply to all cases alike.

These are but simple illustrations; they do not go deeply in the spiritual clinic process nor is that their aim. But they show that if the pastor of the congregation emphasizes the fact that enlarging the Kingdom is not a one-man work, that each member shall be a missionary wherever and whenever he can, the members will be stirred to missionary consciousness, and in their own individual way will be able to do a great deal. If many

members in the congregation are incited to become alert to such work the congregation will grow, even though the efforts be unorganized and be adjudged desultory by those who have progressed further in personal evangelism. For such work with such questioning as has been described with illustration, any congregation and any pastor can propagate. It is possible for anyone anywhere. And though this is but a first step, it is a first step which must be taken or there will never be any steps thereafter. For each and every Christian should do his share of evangelizing work for the Church as best he can and wherever opportunity presents itself. The missionary zeal of each should prompt him to speak to others and propagate the kingdom at every opportunity. Even if people are weak at soul-winning, if they never can become good soul-winners despite all possible training, they can at least sound out people and report prospects to the pastor or to the officers of the congregation. Surely any individual can do this much because it is easily done and it is little enough to ask.

Further progress can be made when the pastor makes arrangements with his people to accompany them to the homes for personal interview of prospects. This should be done wherever possible. At times active laymen may render some such report as follows: "Pastor, go up to 33 Chapel Street and get the Blanks. I have it all clinched for you. All you need to do is to go." Blessed is the man in the ministry who has such experiences. In other cases a layman may report that he believes such and such people may be secured; in such cases arrangements should be made with the laymen reporting that the two go to the house together. Other lay-

men, more intrepid, may come with some such statement as this: "If you are willing to go with me some time, I believe that we can get So-and-So." Needless to say, when the matter has progressed to this stage the effort is usually crowned with success. This co-operative effort of pastor and laymen accompanying each other is a most excellent method. It is highly recommended to pastors and laity alike. It is excellent as a piece of co-operation, it produces better results in actual numbers, and is excellent also as a training school.

From this point the work may develop into having laymen visit homes of prospects in teams of two. It puts the men upon their own resources and compels them to make their way alone. Christian men of good spirit, strong faith, and well-balanced temperament can usually get along very well in such visits as these. It is a valuable asset to any congregation to have men willing to go on such work; it is also a fine spiritual exercise for the evangelists who go. For faith leads unto faith and there will be greater faith thereafter.

Thus far the work has been unorganized. It has been inspired by the pastor, and so far as sending laymen is concerned, it has been directed by him. But it is fine if the congregation can maintain a band of soul-winners who meet upon occasion, receive instruction, compare notes and experiences, and stand ready to go wherever they may be sent. There are congregations so organized, and the work these bands of soul-winners do is a tremendous asset to the congregation and to the kingdom. If such organization can be effected, if such instruction can be given by the pastor, and if such a clearinghouse of experiences can be had, there is a powerhouse in the

congregation generating a real energy which will ramify to its outermost limits. Such an organization would benefit the average congregation easily as much as any other one organization in it because it is purely spiritual, organized for a purely spiritual purpose; where such a well-functioning organization is found, the congregation is prosperous, aggressive, and filled with vitality.

In lieu of such an organization there should be at least a definite plan directed by the pastor, in which every member of the congregation is urged to evangelize all he can. An aggressive program asking all members to be active in bringing in all they can, must be pushed. It may not produce as much as well-organized efforts may produce, or in some localities it might produce more; but it does enlist many members and it holds the missionary idea before the entire congregation. Surely the Kingdom can demand no less than this.

Many pastors and congregations institute membership campaigns to cover the period from September to Easter or to Pentecost. Instances might be cited where congregations set a goal of one hundred members from September to Easter or Pentecost and the goal of one hundred was over-reached. There is an arithmetical or mathematical element entering into such goal-setting which sounds somewhat at variance with soul-saving. But there is no need to quibble over terms. In final reality the term "the unsaved" is not a graceful term to use, though we hear it day after day in religious parlance on the question of evangelism; the term "unchurched" is better. But no matter how such a word may sound, such goal-setting does serve to inspire the membership with zeal for accessions, and in this it does

the Kingdom a definite service. The net may bring good and bad, but in this it is no different from all the work that we do; year after year without goal-setting we have many to slip back into the world again by whatever means we use. Let no man cry down such goal-setting procedure on the mere basis of the mathematical element, in that it sounds so much like the militant "million or more" that we sometimes hear in the denominations everywhere. The man in the ministry may make up his own mind privately that he will secure one hundred; but he has no Scriptural right to make up his mind without enlisting his people in the effort to win the goal. The co-laborer plan of Corinthians, the doctrine of the priesthood of all believers, the examples of Andrew and Philip, and the fact that soul-winning is a co-operative work demanding the labor of all, demands that all shall set their hearts and hands to the work. Goal-setting is not soul getting but it does get souls. For no man can look down into the hearts of people to read with precision the degree of faith there; and when such goal-setting inspires the membership to go forth and bring in all they can, such goal-setting does mean soul-getting, for the preached Word is a means of grace, and is necessarily a builder of sanctification as it is a builder of faith.

Such co-operative work by and within the congregation will place evangelism where it belongs—within the congregation itself. No matter what theories of church polity any communion may hold, in final analysis the work must be done in and by the local congregation. No matter what views men may hold as to faith and salvation, in last analysis faith is an individual, personal

element, and even the most ardent Romanist can do nothing other than hold out the cross of Christ. No matter how much men may cry down individualism, it is the individual man who must give his own offering to support the Church, must have his own heart to be reconciled to God and must see to it that the human end of the reconciliation is cared for by himself. So must the human end of the work of the Kingdom be done by individual units. As Paul Lawrence Dunbar has it:

> "And my affairs can run along, or wait till I
> get through,
> Nobody else can do the job that God marked
> out for you."

The application is plain; no one can fill the place of the man in church or do the work of the man in the Kingdom but the man himself.

But in union there is strength and in co-operation there is inspiration added unto strength. As faith leads unto faith so does strength add unto strength. There is inspiration in numbers. One working member will inspire another; one working member has ground on which to appeal to another. As we are heirs of God and joint-heirs with Christ, as we partake of the sufferings of Christ that we may partake of the glory, as we are partakers with the saints in light, so we must be partakers of the work of the Church Militant that we may partake of the praises about the throne. All the work of the Kingdom is done through the fellowship of believers, and this, as concerns the human units, means a co-operative work.

There is no need here to give space to any disserta-

tion on prayer. But the prayer element must be a large factor in any program of soul-winning for "The fervent, effectual prayer of a righteous man availeth much." The praying and the working must go together; they must inspire and re-enforce each other. He who desires the salvation of a fellowman will pray that that fellowman be brought to faith, and he who prays such heartfelt prayer will speedily go to work to put his prayer into practise. The man of the ministry must pray his own little sentence petitions before he enters the homes where his personal work is to be done; and the prayers before the altar must contain petitions that Christian people give themselves to God as willing instruments for the saving of souls. The petition in the Lord's Prayer: "Thy kingdom come," requires elaboration in the chancel prayers that the members of the church become inspired to fulfill that petition by extending the Kingdom.

In some of the mission stations in Korea the natives are not received into the Church until they show the evidence of their good faith by bringing others to the Christian services and working upon them to convert them to Christianity. This is an inspiring example to the members of the churches in the homeland. When Christian people love their Lord and their fellowmen as they should, when they love their church as God's divine institution above all earthly things, they will love to see the unchurched brought into the Kingdom, and they will love to see their fellow-members grow in grace and knowledge. When this comes to pass they will bring in people constantly, and the work of the pastor in the co-operative effort will be mainly follow-up work, and the educational work of instructing the neophytes

in Christian faith. In reality this is as it should be. The members should be so active in bringing people into the Kingdom that the pastor would serve as re-enforcer and instructor, to handle difficult or complicated cases only, and to serve as instructor to his people that they themselves might be able to handle any ordinary case of discipleship. Apollos had the zeal for the Kingdom though he did not have the knowledge. In his case the knowledge was given. Our congregations should have Apolloses, filled with zeal to propagate the Master's cause; and in cases where the inexpert Apolloses failed, there the pastor might go to reason with some obstreperous Felix, Festus, or Agrippa. The priesthood of believers is a New Testament fact; no less a New Testament fact is the co-laborer plan of Corinthians. It remains for the followers of Christ to put both into execution.

CHAPTER VIII

The Adult Catechetical Class

The names for the list by which the pastor works in his own personal work; the homes he visits and the people he finds; the results of the public appeal; and the people discovered by the work of the congregation, all these will furnish material for a class of adults to be instructed in the Christian faith. But the adult class is found only in those communions which have held to the catechism and to the Church's rite of confirmation. Those denominations laying the stress upon the emotional conversion have stopped with the religious experience generated through the conversion. Some denominations have encouraged and some congregations have instituted the "Communicant's Class" or something akin to it, by which the children and young people uniting with the Church through the program of decision day are instructed several Sunday afternoons in Christian duty. The denominations practising baptism by immersion ground their converts solidly in the tenets pertaining to their interpretation of baptism previous to the immersion and reception into the congregation. But in America the class for adult confirmation is found only, or at least mainly, among Roman Catholics, Episcopalians and Lutherans.

The Necessity for the Instruction

The necessity for instructing prospective church members should be patent at the outset. There is no need here to dwell at length on the necessity of creeds. A creedless religion is a paradox. If denominations hold to no particular confessions which are dear to them, they must look their own situations in the face and govern themselves accordingly; those who do hold a distinctive faith must teach it. However, on mere practical religious grounds, from the angle of differences in biblical interpretation, the fact of Uncle Sam's more than two hundred and fifty seven varieties should show that if any man is to be a loyal church member he should be grounded in the truth, sufficiently grounded to resist the proselyting assaults of ites and isms and fanatical sects. So many church members are falling constantly into the pitfalls of Saturday worship, of Millennialism, of Christian Science's deified psychology, that every man should be glad indeed to instruct his prospective adult members in order that they may be grounded in the truth of the Scripture. From a practical point of view it should be plain that any individual uniting with the church should know what the Church believes, and he should know the particular confessions or tenets of his denominational choice. If the Scripture is correct that children should be baptized, the prospective members of the congregation should know it and the Biblical argument. If the Lord's Supper is more than a mere memorial or a mere testimony to the faith of the participant, the prospective communicant should know it and know the grounds for it. If a man is saved by faith alone, he should know

the object of that faith. If Christ is the Saviour of all men, and if there is no salvation outside of Him of which man knows anything, the prospective candidate for membership should know it. If Christ was true God as well as true man, then the deity should be made plain. If spiritualism, necromancy, suicide, and kindred other things are forbidden by the law of God, then the positive compass of that moral law must be explained that its comprehensiveness may stand forth. If the mere subjective feelings and random opinions of man are worthless as religious grounds, then the solid objective foundations for religion must be explained, that the pitfalls be recognized and avoided. If the real objective foundations for the Christian religion come from the Bible, not from the dictionary, not from the study of a religious instinct akin to some Polynesian Anthropology, not from Hindu Theosophy, not from Hegel's absolute or Bergson's creative vitalism, then the Bible as the only rule and guide of faith and practise must be set forth as the foundational ground.

The necessity for instruction must be plain. To minimize the intellectual content of Christianity is to disparage God; to exalt the emotionalisms of Christianity at the expense of its truth content is no tribute to either mind or faith. People often unite with the churches because of emotional pressure, because of legalistic broadsides, because of mere notion or preference in their choices, because their kith and kin go here and not there. The Kingdom is important, truth is important, faith is important, and there is no need to prostitute mentality by waiving its claims when knowledge is the first and foremost element in the faith process, even though un-

qualified trust in the Saviour is the consummating step. A man may prefer the *Times* to the *Tribune,* an Underwood typewriter to a Remington, he may even wear a four-in-hand tie simply because it happens to be the transient, prevailing fashion, but it seems foolish that uniting with the Church of Christ for soul-welfare here and soul-salvation hereafter should stand akin to mere preferences in earthly disputations. When the truth of the Scripture and the solidity of the Kingdom have been leveled to such a low plane as this, the Kingdom is in a sorry plight. For the church of a man's choice should be the church of a real saving Gospel; that is the purpose of his union with it, and there can be no point in uniting where it is not found. The greatest outstanding facts in life are sin and righteousness, and the point in man's union with the Church is to secure the correct relation to each. The Gospel is the only cure for souls and that Gospel, with all its foundations and points pertaining to its outreach, certainly should be explained.

No man would unite with an earthly organization without instruction in its merits or particulars; the prospect desires it and the organization sees to it because it could not live otherwise. When the man of the ministry is solicited to unite with any of the civic clubs found in our cities, the purpose and the particulars of the organization are carefully explained to him in connection with the solicitation. And yet, in only too many cases the Church fails to instruct her prospective members in the real and only truth in and behind the universe, the truth which created by divine fiat, supports by providential omnipotence, and saves by God's mercy.

The Class in Seminar Session

The best method of adult instruction in the catechism is for the class to sit in seminar session. By this we mean that the catechumens sit in open forum, the pastor going through the catechism, with each individual holding his book open in his hand. This method leaves ample opportunity for questions as the explanations proceed. The seminar session gives opportunity for discussions as well as questions and these are valuable; the questions and discussions will bring out far more truth, and will lodge that truth into the minds of those present far more permanently, than any straight lecture system. The class will be interested because it will be interesting. They will feel the more interested because they are not merely talked at or to; because of their liberty to question and to discuss they will consider themselves a part of the proceeding. If the pastor as a lecturer does not wish to be interrupted or disturbed in the course of his explanation for that evening, he should conduct a question box with the series that written questions may be answered or should allow room for verbal questions afterwards. The seminar session with its questions by the people and consequent discussion as a sort of open forum, is the best method.

Midweek or Sunday Evening Lectures

There are times and occasions when the preliminary work for such a class cannot be done, or when it is difficult to find an evening when all may be present for a full course of such seminar sessions. In lieu of the meeting it is possible to give a public course of lectures on Sunday evenings or mid-week services. Dr. S. P.

Long's little work "The Way Made Plain," is a classic on the lectures to be delivered at such services. A question box may be conducted along with such services, and at midweek services a blackboard might be used to good advantage. Dr. Long has preached a series of sermons at Sunday morning services on such a course of instruction, with the stipulation that all prospective members shall attend these services to prepare themselves for confirmation. Such a course has the advantage of educating the older members of the congregation along with the prospective members, and establishing them the better in the truth. Most of our members need it. It has the disadvantage of lacking the open forum free questions, answers, and discussions of the seminar session. But it is excellent and serves to good purpose.

CHAPTER IX

The Regular Preaching

The regular Sunday preaching may have much to do with the winning of souls and exercise much influence on the missionating tendency of the members. The law of God must be preached emphatically as it deals with sin, and the grace of Christ Jesus through His propitiation for that sin must be preached emphatically likewise. Missionary zeal shall be inculcated and the privileges and responsibilities of the priesthood of all believers expounded. Sin and grace, law and Gospel, these shall be the watchwords of the pulpit for they either lead to or center in the Saviour. The question as to what a man shall preach is answered in the Scripture. He shall preach Christ crucified for our sin, raised again for our justification. The true exponent of the word "evangelizo" will have his course outlined for himself through the commands of Him whose ambassador he is.

"Extra Ecclesiam Nulla Salus"

The Roman Church holds to a doctrine which is known by its Latin original: *"Extra Ecclesiam nulla Salus."* Translated it means: "Outside the Church there is no salvation." The Roman Church vitiates the truth inherent in the phrase by maintaining that she herself is the and the only Church; in her teachings there is no other. The other organizations going under the name of churches are not churches at all. It may be seen readily that as Rome holds to the doctrine the word "the" re-

ceives all the emphasis: "Outside THE Church there is no salvation." Naturally no evangelical will agree with the statement as Rome holds it, for to him Rome is not "THE CHURCH."

But taken in its evangelical and Scriptural sense there is a truth in the statement which cannot be denied. In the Old Testament theocracy the stranger had to enter into covenant with God through the regular channels of the covenant; religiously he had to become a Jew before he was considered a chosen son to stand on a par with the chosen people. The first thing was the exercise of the sign of the covenant upon him to show that he had cast in his lot as a believer in and follower of Jehovah, the only true God. In the Old Testament regime God founded but one thing, and that one thing was the Old Testament church. History and prophecy, patriarchs, kings and seers, were instruments in God's hand to establish and maintain that one organization. The entire Jewish nation with all its history, secular and religious, was established and nurtured for the fulfillment of the promises made to the patriarchs. The seed of the woman who should crush the serpent's head, the descendant of Abraham through whom all the nations of the earth should be blessed, the Melchizedek whose priesthood should be eternal, the Shiloh who should appear before the scepter departed from Judah and before a law-giver ceased to stand between the feet of Jacob's son, the prophet like unto Moses, the branch of righteousness and the stem or root of Jesse—all these formed the core and kernel of the Hebrew system. The chosen people were chosen and kept apart to keep the religion of Jehovah pure, and through that faith to bring the great redeemer

into the world. The purposes of God centered in Him. And in order to secure the benefits His future coming would produce, the stranger had to become a covenanted son, to submit to the sign of the covenant and to believe in Jehovah as a Jew, that he might sacrifice the passover, feast of atonement and other festivals, and that the blessings of God through the high-priest might be his.

Nor do we find the procedure changed when we come to the New Testament. The Messiah, for whose advent the entire theocracy with all its detailed institutions was established, created and endorsed ordinances of the new church which were binding upon all men. He took the place of all the Old Testament sacrifices in that He entered once for all into the holy place, not without blood or with the blood of goats and calves but with His own; without the shedding of blood there was no remission of sins and He shed His blood as the one great, perfect, all-sufficing sacrifice that the sins of men might be forgiven. He came, not to destroy or abrogate the essential law but to fulfill it; He came to change the legality of the old system into the free grace which was to be given the world through the preaching of His name. The crucified, risen, ascended Christ was the end and purpose of the Old Testament ceremonial and sacrificial system.

But the Church as an institution was not abrogated though its means and methods were. The New Testament Church was built upon prophets and apostles with Christ as the chief cornerstone. It was established upon the foundation of Him to whom all the Old Testament prophecies and sacrifices looked and from Whom they received their forgiving value. The Lamb of God slain

from the foundation of the world in the mind and purpose of God, foreshadowed and symbolized through centuries of preparational steps, had come to actual, sacrificial fulfillment. Salvation through Him and in His name was to be preached to the uttermost parts of the earth; since the real Saviour had come the Gentile was admitted likewise, not by the weak and beggarly elements, but by faith in Him and by the ordinances He established for the forgiveness of sins, centered in the one complete sacrifice given once for all men for all time to come; and the preaching of the completed Word, the preaching of Christ crucified, was an added means of grace to the sin-sick soul. The ground or basis had shifted forward from the Old Testament foreshadowings and promises to the actual fulfillment in Christ Jesus; the means and method had changed through that sacrifice to center in that larger fulfillment and fuller revelation; but the Church still stood as God's one and only divinely established institution on earth, the recipient of God's oracles, the steward of the greater mysteries of Christ, the dispenser of God's grace, the possessor of God's means of caring for the incubus of sin.

The Church must be upheld. In all the Scripture there is no indication anywhere that there is salvation outside of it. God may have means of His own of which man knows nothing to save those whom man fails to reach; but man is bound by the means God has given, and the Church was established for the salvation of the soul. It is the only institution that ever was established for such a purpose. There is no institution to which God's revelation was given, through which God's real

Gospel is preached, for only in the Gospel of the true Church does this cry emanate: "Be ye reconciled to God." Sin and salvation are taught through the Church alone; baptism and the broken body and shed blood of our Lord are administered through the Church alone, nor would any other institution ever dare to blaspheme the Almighty by audaciously presuming to do it. No man has any right to add his own speculations and theories to the revelation of God and pass this on as holding divine sanction, or as standing on a par with what God has spoken. If any man or men presume to do this, let them label their organization as an ethical culture society or what they will. But without a real Gospel and a true Christ, where such Gospel is not rightly preached and the ordinances of Christ rightly administered, there is no Church. For the Church is the Church of the New Testament, built upon the Church of the Old Testament as the Church of the Old Testament dealt with adumbrations of the Messianic Redeemer. The Church of the New Testament is built upon prophets and apostles with Jesus Christ as the chief cornerstone. The expression of our Lord to Simon Peter came upon the discerning statement that Jesus was the Christ, the Son of God. The Church of today must be the Church of the New Testament and there is no Church where there is no genuine Christ.

The Church must stand confessionally on the basis that the Word of God is the only rule and guide of faith and practise. She has stood on good ground in the past and God grant that she may forever stand on that foundation. The man who cannot see sin, who cannot see the hand of God in history, who cannot see the neces-

sary perfection of God, and cannot see the inner nature of the relation which must exist between man and God, is blind to the finer things pertaining to the essence of the spirit. A German court chaplain was once asked to give in a very few words an argument for Christianity; he gave this answer: "The Jew." That brief answer has compact force for the unity of the Book and the existence of the Church; it also has force for the purpose of God in Christ. When God's word gives no warrant for salvation except through the Church, when God, in all His compassion for mankind and all His work in history, saw fit to establish only one institution for the salvation from sin, and gave to that institution the entire means to accomplish His end, surely the ambassador of God can but follow the leadings of his sovereign Lord. The Church must be upheld as God's institution to do the work of God. Man has no warrant for doing anything else, and has no ground for his position if he assumes any other stand.

The One Name

The New Testament clinches the revelations of the Old Testament by making salvation reside in the one great name of Christ. After Peter and John had been imprisoned and forbidden to preach salvation in Christ, Peter came back against the well-informed leaders of the Jewish people with this: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

The first thing that must stand out in the mind of any man who would be an evangelist is the question: "What is the Gospel." The average man of the ministry is

likely to smile when it is suggested. It is trite; it is old; it has no savor. What is the Gospel? Why, the Gospel is the Gospel, of course; everyone knows what it is! The thing that was so easy that he smiled proves to be quite a proposition when he is called upon to define it in plain, popular style for his people or for the man in the street; and so easy is it that he cannot define it in any terms, off-hand, except in terms of itself. Every man should observe his own opportunity and preach his own sermon on what the Gospel really is.

For every man in the ministry must start just where Christianity started and where all real Christianity must start. He must start with the Gospel. Every man who is conversant with church history or with theological movements knows that in recent decades the cry arose: Back to Christ. But the very mouths from which it came have labeled it in the minds of solid men. For the cry, Back to Christ, is weak and specious; it means nothing at all, likely, except back to the simple life which Jesus lived. There is no need to issue the apparently orthodox cry, Back to Christ, and then let men debate whether it meant the historical Christ or the Jewish Christ, Channing's Christ or the Christ of Renan and Strauss. The cry shall be: Back to the Gospel. When that is emphasized the proper Christ is already included. For then the first note in the New Testament that strikes the human ear is the angel song which floated over Judaea's hills; and behind that the reiterations of the prophets back to the blessing of Jacob upon Judah regarding the law and the scepter, back to Moses and the prophet like unto himself, back to the covenant with Abraham, back to the gates of the garden of Eden.

From many of the messages heard perennially from the pulpits of the land there would be absolutely no way of judging what the Gospel might be. There is never anything said on it. Both law and Gospel are left to the itinerant evangelist, and men then wonder why the evangelist has power that they do not have! For "we wrestle not with flesh and blood but with powers and principalities, with the unseen powers of the air." The men of the ministry deal, not with the philosophy of history transcending even Hegel, which loves to speculate upon the handwriting of Pilate in three languages, beholding the meeting and the struggling of the culture of three civilizations—Hebrew, Greek, and Roman; we deal with the handwriting of ordinances which was blotted out and the sacrifice with which the blotting was done. We deal with the blood of the cross which, with the resurrection and the ascension plus the second coming, will complete the taking of captivity captive, and the conquering of both death and hell. We deal with the love of God in Christ Jesus and the love of men for Christ Jesus, the powers that furnish the basis of salvation objectively and furnish the subjective connection with God within the God-touched soul. These are the vital matters with which we deal, and these are the comprehensive things of which we speak when we talk about going back to the Gospel. For the Gospel is the good news, the glad tidings of great joy of salvation from sin through Christ Jesus. Good news, glad tidings, great joy, to all people—the blessing through Abraham upon all the nations of the earth brought to the final lap of consummation!

No man can do anything better than to take the

angel's song for his text on Christmas morning when he has a crowded church and preach a well thought out sermon on the one great question: "What is the Gospel." He will discover that Christmas is an empty byword without Good Friday, and Good Friday would be merely the day for a rationalist's martyr saint if it were not for Easter. Easter, too, would be unfinished without Ascension Day, and Ascension Day binds itself to the return with the final resurrection and the judgment. This is the cycle of God. The angel hosts were the emissaries of God and they bore a heavenly message, not an earthly one. The Gospel and salvation are heavenly messages. These, with their ramifications, constitute the Gospel. They are of God, not man. There is no synergism in the Scripture, although there is a great deal of it in many pulpits. And the man of the ministry must know what the genuine Gospel is before he essays to speak glibly about the Gospel, to speak on it, or to expound it as the faith of men. Not only must he know it; he must believe it. He must believe it firmly if he would preach it authoritatively, and if he does not believe it he has no license to preach it at all.

The evangelistic note in our regular Sunday preaching will follow logically from a proper knowledge of what the Gospel really is and from a deep-seated faith in it. If the Gospel is liberation from sin through Christ's atoning redemption, then the world must know it, and the faith and conviction of the man will see that that portion of the world to which he preaches will hear it. Through the Scripture there runs this one figurative scarlet thread: "Without the shedding of blood there is no remission of sins." Cain brought the wrong sort of

offering because he brought an offering containing no blood; in addition to this the lack of sin-consciousness reigned in his heart. The approach of man to God must carry the recognition of his sinful relation to his Maker, and the attitude of the man as a sinful being requiring sin-cleansing will bring that man before God as a humble penitent. Repentance unto faith will be the process in the heart of the man who comes. This faith centers in the atoning redemption because sin and atonement are indissolubly connected; where there is no sin-consciousness there is no recognized need of the Saviour's cleansing redemption. There are too many Cains who do not recognize that single offering of Christ's own blood, and who come without the proper sin-conscious, penitent spirit or attitude.

It is evident that faith in Christ Jesus as the power of God unto salvation must be preached, and unless the Christian pulpit shall be faithful to this Scriptural injunction there is absolutely no use to talk further about evangelization. The Church is so full of plans, methods, programs, "stunts," schemes and machinery, that the real power behind everything Christian is lost or lost sight of. The Holy Spirit stands behind it all, and really does all that is of major value in the entire proceeding. But the Spirit works only where the Gospel is given to work with, and the human instrument must furnish that Gospel. Ecclesiastical machinery will never convert one soul; the Gospel will.

There is no reason why that one great name should not be preached solidly as Simon Peter preached it, to the plain effect that there is salvation in none other. The world needs to know it. Many people in the churches

are Pharisaic in their smug complacency and their self-righteousness, and there are visitors and strangers in the churches regularly who are not members anywhere. Shall they merely hear a discourse? Shall they merely hear a sermon? Or shall they not frequently go forth pricked to the heart and ask each other or themselves: "Men and brethren, what shall we do?" The people of the earth hope to enter God's heaven, not one of their own making, and they must follow the route outlined by the Christ. There are no righteous detours or short cuts in religion. A man may know all that even a seventy-ounce brain might contain or retain, he might be as rich as a Wall Street or Detroit Crœsus, and yet, with all his earthly accomplishments or accumulations, he must bow down in humble faith before the saving Christ if he would hope to enter God's heaven. And so far as our preaching goes, the point is that he must know it.

For that statement in Simon Peter's answer is unequivocal. It is flat and positive. There are no ifs, ands, buts, or perhapses in it. The disciples had received the outpouring of the Spirit who would call to their remembrance all the things that had been taught them by the Master during the three years' discipleship. Though they had lived in crestfallen doubt, now they knew and understood. Their completed revelation established what He had told them during the previous three years. He had explained Himself as and had applied to Himself such words as the way, the truth, the life, the vine, the door, the shepherd; He had expounded Himself as the Messiah and applied to Himself Old Testament Messianic prophecies; He had been transfigured in the presence of three of them. Previous to

His own teachings the prophesied and prophetic John the Baptist had applied the designation: "The Lamb of God which taketh away the sin of the world." Everything harmonized, all events and teachings dovetailed together, revelations accumulated from the books of Moses to John the Baptist and the day of Pentecost. The cumulative revelations centered in that one great name; and through their revealed wisdom of the plans and purposes of God in Christ, they proclaimed to the world salvation in one name only, and that name the one great name of the crucified Christ. In that one great name they went forth to herald the glad evangel which should evangelize the world. There was salvation in none other name under heaven.

The one great name still stands. No other or further revelation has been given to shift the basis of salvation or to change the method of it. It is re-enforced by the affirmation of Paul: "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed."

The weight of centuries stands behind him who preaches that name and salvation through that name just as it stood behind Peter and John. He has all the long series of accumulated and successive revelations from Moses to Pentecost as the apostles had; in addition to that he has the warrant of the work done since the days of Peter and John. Surely, with the solid backing of the promises and their fulfillment as history and the Scriptures give it, the man of God can stand forth and preach that one great name with authority. The rationalizing of man may frown upon him, but the rationalizings of man have long since been confounded by the humbler

things of the earth, even as the rationalizings of Nicodemus were laid low by the words of Christ. "There is none other name under heaven whereby we must be saved."

Pericopes and Sermon Series

The pericopes or regular series of texts arranged by the communions following the Christian year will provide many opportunities for solid preaching on the points of the Church as God's lone, divine institution to which are entrusted the mysteries of Christ, and the one great name with the atonement which that great name carries with it. In addition these pericope texts will furnish ample opportunity for applications to the unchurched that they come into the communion of saints, and to the members of the fellowship that they missionate for the winning of souls. No matter what series any man uses he will find ample occasion to present all these aspects of the way of salvation if he bends his mind upon the background of texts and the consistency of Scripture.

But in addition to the regular pericopes the Sunday evenings and midweek services lend excellent opportunities to preach series of sermons on the Church, on human relations and human duties. The Advent and Lenten Seasons particularly lend themselves wonderfully to the working out of such series. The catechism with its selected parts furnish fine ground and material. In such series the pastor may bend himself to the particular problems that his own congregation or his community present because he can exercise perfect freedom in his choices. Those congregations having large evening audiences with many visitors and strangers may well take advantage of their Sunday evening opportunities.

Congregations and communities differ; each has its own peculiar conditions to which the man of the ministry must adapt himself or of which he must take advantage. But no man should fail to work out such series and draw all the attention he can by legitimate means to the series contemplated or under way. Such series count for much and they present excellent opportunities to win the unchurched.

Pulpit Exchange

It has long been the custom of some ministers to exchange pulpits for brief periods for special preaching or during special seasons. Many men have done this during the Lenten Season or during Passion Week; others have done it at other periods for a week or two weeks of special services every night. Although all of this may come within the heading of regular preaching, it can easily come under the general heading as the preaching of the Gospel for stronger evangelization. Such pulpit exchange is a fine thing.

Every man has his own way of presenting truth, and the different ways of presenting truth will appeal to people in the congregation; it will drive home that truth to degrees and in ways which the local pastor has not been able to do. Some men are far better than others as continuous preachers. Moreover there are differences in gifts. Much of the evangelism of the country has weakened the stationed servant of God in that it has often inclined him to the notion that he can get an outsider into his church or his community, and frequently he has acted on the notion when there was no need. But on the other hand there is a justification for such evangelism which is scriptural, and the differences in gifts

which Paul has cited as to the evangelists actually work out in human personalities.[1] There is a difference in men; this is no less than a psychological and personal proposition which is known to every man who knows anything of thinking and preaching.

Moreover, an outsider can be advertised and will prove to be an attraction to draw people when the pastor would not draw them. There is a truth here somewhat parallel to that of the statement of our Lord that no prophet had honor in his own country. The same local pastor might be advertised in the city of the man with whom he exchanges pulpits and draw people there whom the man with whom he exchanged never drew. When a man confronts new audiences he rises to the occasion; he is inspired to do well or to do his best, while in his own pulpit he might pursue his own regular accustomed style. A series of a week or two requires fresh thought, and the man who goes into the pulpit of another, presenting the truth in his own way, a way different from that of the regular occupant, can attract and hold frequently because of that difference. His thought, which is not fresh to him, perhaps, is fresh to the people because his thought content, his phraseology, and his manner of presenting truth, are different from those of the pastor of the congregation. Moreover, he can pour himself out even though he exhaust himself, because he is not confronting those people regularly Sunday after Sunday.

[1] All of these New Testament passages bearing on the subject —Eph. 4:11, I Cor. 12:8-10, and Rom. 12:6-8, deal with these differences in gifts, not with gradations of office. The only justification in the New Testament for the special evangelist is the gift which God gave, not which man created.

CHAPTER X

Evangelism and Evangelists

In the opening chapter of this work, given to the definition of the Greek word "evangelizo," the statement was made that as soon as the words "evangelism" and "evangelist" are mentioned the minds of the majority of people turn to the professional itinerant and the revival. The explanation for this was given: Current methods long employed tend to imprint certain meanings upon certain words, or even to galvanize meaning and method upon the word to the result that people take it for granted such words cannot have any other meaning. The fact was pointed out, too, that revivalism was only one method of evangelism, even though that one method distorted the meaning of the original word by making a part usurp the place of the whole, and was a misnomer because it changed also the meaning of the word that designated that one part. However, this method of evangelism requires consideration.

Current American Evangelism

Mass evangelism has characterized America for more than a century. It originated with the Wesleys in England, spread over the British Isles and was brought to America. It has been used by various denominations and the method has produced some notable evangelists. It has grown to such proportions that the huge tabernacle

has been a stipulation in many cases to house the attending crowds, and thousands have been numbered as converts in comparatively short periods of time. As a method of mass evangelism it has been a success so far as numbers of converts are concerned, even granting that artificialities have crept in which would tend to pad its statistics.[1]

However, despite the number of converts secured by this method of mass evangelism, it has laid itself open to criticism. Much of the tent or tabernacle evangelism has become sensational and spectacular; it has also become irresponsible and commercialized. It has been prosecuted by unofficial, free lance evangelists who have evangelized according to their own notions and methods, and such free lance work has tended to make it a business instead of a department of church work under the authority of religious bodies. In this way it has been governed by emphasized or exaggerated individualism instead of sanely ordered principles, and the defence of its success has been akin to the old Jesuitic plea that the end justifies the means. The tents and tabernacles have been necessary to house the huge crowds that attend, which could never be assembled in a church building with limited seating capacity; but that very feature of it raises the unofficial evangelist above the denominational evangelism as the evangelist desires, of which he frequently boasts, and tends to make him intolerant of restrictions and guiding authority. He lays down the law to others, accepts none for himself; he is a law unto himself and knows no law of any kind except that which he sets for

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[1] On this see Section 2 of Chapter V.

himself. The enforced unionizing of the movement to embrace a goodly portion of all the Protestant churches in the cities visited, has made intolerant, arbitrary popes of some evangelists, and has made their movements super-church instead of inter-church.

The effect upon the people who attend presents a complex worthy of the study of a Freud. The disparaging upbraidings some evangelists have had the audacity to administer to the humble, hard-working clergy who do the greatest share of the Kingdom's work lingers in the minds of many people, and such people enthrone the evangelist as the real saviour of the race and the Church with her plainer ministry is adjudged a poor institution for soul-saving. Terrific castigations are given the churches; they are told that if they did their duty the evangelist would not have to come at all, and this in the face of the fact that if the men of the churches did not underwrite the revival financially, if the churches did not close, did not arrange cottage prayer-meetings long in advance and work up tremendous enthusiasm, the movement would not secure the heavy sweep that it enjoys. On the one hand many people will attend a tabernacle meeting who would never go near a church door; and many of these same people are unable to endure the reaction that follows. To the churches they may go, but the services there, without the tremendous pitch of enthusiasm, minus the excitement and the huge crowds, seem tame, flat, and worthless. It is difficult for such a convert to reconcile himself to the difference.

This same reaction works upon the people who are already members of the Church. Every man in the ministry knows that the Sundays after Christmas and

Easter show a very poor attendance. It is the reaction after the good attendances, the attractions, and the added efforts of the previous seasons. After the tent has left the town, the churches are exhausted, the excitement has subsided, the high tension of nervous force lets down, and the reaction might be likened to the after-effects of a devastating wind. The substantial people of the flocks work as hard afterward to follow up and gain the fruitage of the revival as they did when it was in progress; but those of lighter mind or purpose carry their religious minds in the weeks that passed instead of the present or the future. The let-down and the backward look are corollary. The less substantial breathe again.

So far as the revivalism within the churches is concerned some of these criticisms do not apply. He who would disagree with this method of mass evangelism inside the walls of the congregational homes must disagree in principle. Evangelism within the church building does not usually run to such extremes as does that of the tent or the tabernacle. It is not likely to administer disparaging beratings to any local pastor; such language as is frequently heard in tent or tabernacle is not likely to be heard within the church, nor are the antics and wild furore of the public stage likely to appear. Again the evangelist cannot set himself up as a pope of super-church authority, issuing arbitrary commands to this and that and the other. In such cases the evangelist is likely to be a recognized man of the denomination, a man recognized within the denomination as a man of standing, reliable and worthy of the work entrusted to him. Nor can he close the other churches; there is no super-church authority attempted to enforce

unionism. The entire project may be based upon solider foundations and be conducted more sanely without the wild extravagances and artificialities so common to the other kind. People who habitually steer clear of a church door will not attend when they might attend a tabernacle meeting; but those converted within the church are the more likely to remain solid members of it because their conversion has taken place inside its walls.

But even so, such mass evangelism is open to criticism on other ground. It runs to hyper-emotionalism; high pressure and heavy play on the emotions are necessary for the conversion of masses of people, and it is but natural that the evangelist and all workers should press this to the utmost. Mass evangelism depends entirely on emotional pressure and the psychology of the crowd. He who converts none is not considered an evangelist at all; if he converts but few he is a poor evangelist or the revival was not a great success. Consequently numbers must be secured for the sake of the project locally, and also for the sake of the man who does the work. The members of the local congregation strive for numbers and the evangelist for the sake of his reputation as an evangelist, if for no higher reasons, must do likewise. Everything gives way to the securing of numbers; the high pressure and heavy play upon the emotions is the means to secure this end. Artificialities creep in here also; people are coached in advance to respond in order that there shall be a break in the right direction, and personal workers go through the audience adding their own urgings and pleadings to the pleadings of the evangelist. The music, too, must be of the spe-

cial sort which re-enforces the pleadings of evangelist and workers; without music of this kind the play upon the emotions would be rendered far less effective, shall we say almost impossible. Everything is centered upon this play upon the emotions, and the heavier the play or the pressure, the better the results secured. So patent has this stress of the emotions become that psychologists and sociologists have studied the revival as a phenomenon, and Davenport has named his study: "Primitive Traits in Religious Revivals."

The mind of man cannot be separated into compartments or departments, for under normal conditions the whole consciousness usually acts upon important matters that come within its range. But functionally on the basis of these actions or reactions the mind can be divided. The dominant functions of the consciousness are intellectual, emotional, and volitional; the mind is far more of a unity than the old psychologists taught, yet their divisions, applied to the work of consciousness, were not so far wrong. As concerns the subject under discussion, religion must appeal to all three functions of mind, and to do this the presentations of it must contain objectively the elements to appeal to these three divisions subjectively. Religion is not philosophy, having intellectual content only; but at the same time any religious system must contain a strong intellectual content of truth if it would appeal to the thinking listener. Religion is not a hard, unfeeling thing; its elements and characteristics embody the finest of sentiments, the most delicate of feelings, the most powerful of emotions, and these must be presented in order that they may become a part of the individual Christian and may work them-

selves out in his life. Religion is not a matter of hard, unbending will alone; but the faithfulness required in a steward, the steadfastness in the faith so necessary to the Christian, and the power to avoid the pitfalls and temptations of life certainly require a strong exercise of will. In itself religion must be sensible, sane, rational and well-balanced if it would produce a well-balanced, sane, sensible, rational human faith and life, and logically enough, the presentation of it must be the same.

It must be evident that such a one-sided or unbalanced stress upon the emotions alone is not a correct presentation of Christianity for Christianity is neither one-sided nor unbalanced. Moreover, the end does not justify the means. The psychology of the crowd is such that men's minds do not function normally when their individual minds are submerged in the mind of the crowd.[2] It is scarcely worthy of the nobility of Christianity to resort to such heavy pressure on the feelings alone or to make itself so one-sided in its appeal; Christianity cheapens itself when it resorts to such measures for propagation. In the long run it loses in respect what it gains in numbers, and ennobled influence is sacrificed to accessions. The world, whose worldlings are the very ones whose respect for the Church should be enforced by the inherent worth of the Church in character, essence, and method, cries out with some justification: "If that is religion or the way the churches work, none of it for me." In such minds the excesses have militated to the derision of religion.

The high pressure emotionalism also distorts the re-

[2] See Le Bon, "The Crowd"; Ross, "Social Psychology"; McDougall, "Introduction to Social Psychology."

ligious vision of many people within the churches. They are thrown out of balance, their equilibrium is lost. In some it produces that peculiar attitude of mind which loves to feast upon or to become intoxicated by the excesses of its own hyper-emotionalism. The catastrophic experience inclines many others to believe that everyone must pass through the same experience and if he does not he is no Christian. Such an attitude can easily become tinctured with the holier-than-thou sentiment forbidden by Scripture. There are men in the ministry who consider themselves faithful workers for and with God who have been met with the astounded exclamation: "You a preacher, and you've never been converted?" Nor do explanations suffice; the man is charged with not believing in conversion! Worse still, there are men in the ministry whose ardent revivalistic tendencies have so overbalanced them that they, too, can conceive of no real, vital faith which has not passed through this catastrophic, experiental process; and so obsessed have they become with this idea that they have bent themselves with all their energy to proselytizing the followers of such communions as have a different idea of conversion whom they could reach by emotionalistic pressure.[3] Those thus converted have "found their Saviour"; evidently they never knew of one previously though they were reared in the church by godly parents.

The tendency toward the emotional pressure or the exaltation of the emotional exercises much influence on

[3] The writer actually heard the above sentiment expressed by a man who is considered quite a theologian in his locality; and in a book from his pen the above conviction is implied plainly, though he does not name the denomination he condemns and proselytes.

the worship or the service of the congregation. No congregation can maintain the tense fervor of the revival. Even iron cannot be maintained at white heat; it burns itself brittle and gradually melts away. But there must be consistency in all things. To step from calm methods of worship or service into the tabernacle is a contrast; no less a contrast is it to step from the tabernacle back into well-ordered, solemn worship. The evangelist is a specialist; he would not be brought in at all if he were not considered such. His method savors nothing at all of solemnity of worship; his method must needs center itself upon the emotional nature and such a method brings in things and attitudes that are sadly at variance with solemn worship. Solemnity of worship is just precisely what he dare not have. The people attending the meetings are imbued with the trend of those meetings; they have been impressed with what this method has accomplished, and they are of the bent of mind that the worship and services of their congregation must be the same as that of the meetings. In the endeavor to make or keep the atmosphere of the congregation to something approaching or at least savoring of the former heat, the revivalistic hymnbook is put into the church and into the Sunday school. In aping the method of the tabernacle the choirister must needs imbue the audience with enthusiasm, or with what is so commonly designated as "pep." This "pep" is as vastly different from tense religious fervor as its miserable, slangy name differs from serious conversion. At its best it is merely a low grade enthusiasm, usually inspired by humor and sometimes with comic display. Everything must be dosed generously with some sort of religious tabasco sauce;

everything must be spicy and full of ecclesiastical ginger. The solemnity of solid worship is destroyed. The dignity of the house of God is either forgotten or never recognized at all. The Scriptural injunction: "The Lord is in his holy temple; let all the earth keep silence before him," is largely stricken from the consciousness. The human far overshadows the divine. The worship of such churches becomes a sort of fussy program instead of a solemn religious exercise. Into a Roman Catholic Church one may go, feel the presence of God, know that he is in church, and can worship despite the absence of preaching and the unknown tongue in the elaborate rituals; the solemnity of the house of God is there and the whole attitude of the people is the attitude of worship. The atmosphere is the atmosphere of worship of God. But when one goes into a revival meeting or into the churches where a human program or fussy subjectiveness holds sway, he discovers a different atmosphere. He who cavils at these criticisms has but to attend the two on successive Sundays to observe the contrast.

Finally no worship of God can be enthusiastic. Worship should be heartfelt, warm, willing, fervent, but it cannot partake of enthusiasm. Worship cannot be hilarious, exuberant or excited. Earnest it should be but earnestness in worship cannot be the lively expression of outward feelings tending anywhere toward exuberance, ecstacy, or excitement. Earnestness in worship can well express strong feelings, powerful emotions; normally the attitude of genuine worship would be calm and subdued, but if it does express strong feelings those feelings would be in the direction precisely opposite to liveliness, enthusiasm, or manifestation of excited in-

terest. The word "enthusiasm" cannot be coupled with normal worship or with the attitude of normal worship for the reason that worship deals with the inner attitude of the soul toward God, with the relationship that must exist between the soul and God, and such a relation cannot be enthusiastic. A "meeting" may be enthusiastic but worship cannot; true worship of God must ever be characterized by sanity and sobriety. One of the fruits of the spirit as recorded in Gal. 5:22 is joy, the soul of the worshiper should be joyful and buoyant in its faith; but the buoyancy of faith is a sign of strength nor is it inconsistent with sanity and sobriety. The genuine joy of faith is not an excited ecstacy which easily leads to what the Germans call *"Schwaermerei."*

At the best enthusiasm may be a strong excitement of feeling or a lively manifestation of interest. It is in these senses of the word that it is usually used with reference to religious worship. But such words are often overworked or wrongly applied; a study of the worship of God as betokened in the Scriptures, even at highest tensity, plus deep reflection on the inner essence of worship, will show that earnestness, fervor, fervency, or some characteristic of a heart-felt attitude rather than of mental excitement had better be the character of worship or of service in the temple, because they come nearer to the true inner relation which must exist between man and God; while the attitude of enthusiasm had better be left for application to discussion, plans and work.

The heavy emotional pressure exerted in the revival may often affect the minister and his preaching; the

preaching becomes one-sided. This may be the case with men wherein the revivalistic idea does not enter at all; but in only too many cases the campaigns do produce it. The people and the new converts are accustomed to the broadsides and stirring condemnation just heard. The pastor may be influenced by the attitude of the people. The edification of saints is forgotten in the cudgeling of sinners and a sermon for the instruction of both is considered tame, flat, and empty. To take care of this attitude the pastor must become a miniature evangelist. Or he may have his own desire to emulate the great man in order to hold the esteem of the people lest he suffer by comparison, and be considered tame, flat and empty. The preaching becomes an incessant, flaming broadside against sin and sinners. The law overshadows the Gospel; edification and instruction in sermons are submerged by unceasing bombardment. As a matter of fact after such a revivalistic campaign the pulpit work should take on the didactic character of instructing people in the religion they have espoused; but frequently the attitudes of both pastor and people are such that the instruction is not given because it will not be received as it should be received. The temper of mind is against it. All the people who sit in the pews at any time are not faultless saints, and moreover, there are shades and growths in the sanctification process. But the pulpit Boanerges is one-sided; no man can be an Elijah or John the Baptist all the time. There are times when fire must be called down from heaven, for both the unchurched and those who have long ago cast in their lot with the Lord require law; but the cloven tongues of Pentecost were the kindling of knowledge,

faith and zeal, they were not the actual flames of fiery destruction.

There is an immense amount of clear thinking required on this whole question of evangelism. We have all sorts of religious tendencies in the many denominations of the United States. The Roman Catholic Church does not officially encourage any such emotionalistic tendencies or revivalistic programs. Theirs is the educational, the catechetical method, the fulfillment of the command of God to Moses and the Jewish people as expounded in a previous chapter. At the same time to a large degree the intellectual element is denied the people; like the charge of the soldiers killed at Balaklava — "theirs not to reason why." The church speaks and the people obey. The people are steeped into the teachings of the holy church, literally saturated with them; the children are taken to the church regularly from earliest age; and Roman Catholics are the most ardent and loyal of any communion in the United States. On the other hand we have the devotees of holiness sects whose tenets of religion are so crude that they actually have sung, "There are no flies on Jesus." And we find all sorts and shades and grades and descriptions between these two extremes! We find that Ritschlian theology pervades all corners though the men holding to the theology may not know they are holding it and might not know its origin even if they knew they held it; to those who do know it the authority of the mighty Ritschl backed by Schleiermacher stands behind the emotionalists with a doctrinal system to support their claims. Inasmuch as many people do no great amount of thinking, the emphasized religious feelings can easily fill out the ex-

periential, subjective theology of Ritschl as over against the objectivity of Scripture. In the minds of many people religion descends to the level of feelings alone. Others are rationalistic to the core. Some men in the evangelical churches are cold intellectuals; their sermons are logical, orthodox according to established standards, homiletically correct, well-reasoned and solid; their temperaments are stoical and stolid, matter-of-fact and prosaic. Other men incline much to the emotional trend; they love to become what is termed "well-drillers drilling for tears" and their often sickly illustrations are of this cast. Men frequently find favor with many people by this means for there are not a few who judge the effectiveness of a sermon by the fluttering of handkerchiefs like a Chautauqua salute.

In the light of these personal equations in ministry and laity, of these temperamental differences in individuals, congregations and whole denominations, and of the differing tendencies and policies they produce, clear thinking is the more necessary. Above all things, there shall be no violent prejudice in the thinking. He who is a cold intellectualist or a thorough conservative will shout a fervid "Amen" to the criticism against current American evangelism as it has been given herein, and with the same breath may say that it was not half strong enough. He who is a dyed-in-the-wool revivalist will condemn the analysis as shallow, one-sided, prejudiced and unfair. Let no man criticise the mass evangelism of this country as it has been practised simply because it has not been his method; nor again let no man criticise the catechetical method simply because to his mind it involves no deeply emotional religious experience. No

man has the right to attempt to laugh the method of the other out of court unless he is willing to allow his own to be laughed out of court. Each has a like justification for resentment if the other simply laughs at the method opposed. No method can be condemned on the basis of a mere personal equation nor can another be approved on the basis of a mere personal prejudice; both must be analyzed with clear insight, and both ministers and denominations must follow whatever method they follow on the basis of solid conviction.

The great trouble in the past has been that exponents of opposing methods have been unwilling to see or to recognize the values in the other. The exponents of the catechetical method have been afraid of the term "religious experience" and have been unwilling to grant any serious consideration to its validity. Let no man forget that great numbers of those brought into the church through the strenuous tension of the revivalistic method do have a religious experience, and that that religious experience is vital to them. On the other hand the exponents of the emotional system have held catechetical instruction and confirmation in contempt, though some men have used it in places of Lutheran population as a blind to cover proselytizing purposes; and in many counties the Sunday School Associations have issued questionnaires on Sunday school work with a query on Decision Day with the appended remark in fine print within parentheses: (Or by confirmation in lieu of Decision Day). The revivalistic people will have to recognize the superhuman power of God in regeneration, the divine re-birth by the incorruptible seed of the Word of God as having far greater power and value than human

emotions, and consequently will have to emphasize the divine work much more than the human effort or experience.[4] They must recognize the slow process of the Spirit working in a human soul unfelt and unrecognized by the individual who goes through the process unknown to himself; while the unemotional, intellectually inclined will have to recognize that the Word of God can rend the soul of the sinner suddenly to his own anguish of heart, and can bring him to his knees with a cry of sinfulness as Peter was brought down in the boat on Galilee. All will have to recognize that faith is the gift of God, and that sinful man can do nothing without the Christ. The cold intellectualist or the stolid stoic must put more feeling into his sermons, and the trembling emotionalist will have to reverse the process. All shall recognize that we grow in grace as we grow in the knowledge of God, but that knowledge comes only by instruction.

The emotionalistic evangelism and the emphasis on the subjective has done one thing for its people that a more prosaic policy has not accomplished. It makes active evangelists to convert others. The people themselves are "converted," they re-consecrate themselves in other services; they are taught that the world must be converted if it would be saved and naturally they interpret that conversion to mean the same process of conversion through which they themselves have passed. They interpret it in terms of their own high tension religious experience. They are urged to bring in others that these may be converted also. Their lack of balance frequently

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[4] See Jacobs, "Summary of the Christian Faith," Chapter XXI.

tends them to proselytizing if they cannot recognize faith in any other forms or terms than their own. They frequently relate that they "agonize in prayer." Their faith tends to burn with more visible fire. The emotionalism of their sum total church life is a feeling of higher tension than that of the more prosaic and it tends to produce a spirit or attitude of religious strenuosity. Emotion usually manifests itself in activity, and when it does that activity is more tense and strenuous; whatever such people do they do with great enthusiasm and with all their energy.

On the other hand prosaic minds are not as likely to be so active or so easily brought into activity; and when they are active they are not so excitedly enthusiastic in action. Being more matter-of-fact they treat their work as they do their worship in a more stolid manner; they treat their own religion and the religion of others in their natural matter-of-fact way. Their church worship, their church service, their whole church life is not featured by the emotionalism which leads to high tension; the subjective feelings are not emphasized or played upon so much as are those of more subjective denominations. The objective facts of Scripture and of religious life receive the greater emphasis. This balance of the objective and the subjective creates the poise of a full Gospel mentioned in a previous chapter, but it does not create the same enthusiasm or strenuous zeal produced by the faith which burns with such visible fire as does that of the more emotionalistic Christians. Emotionalistic experiences, emotionalistic training, emotionalistic surroundings, are bound in the very nature of things, to create a more enthusiastic activity than the activity of

those whose entire church life is featured by more prosaic elements. We frequently hear men belonging to the more stolid denominations question whether the people of the more subjective denominations do not have something that their own people do not have. This is one of those things.

The churches not emphatically of the emotionalistic type have members whose religious experience is not of the outwardly emotionalistic sort. Their faith is more calm and subdued and everything will be done in more calm and subdued fashion. The different types of religious experience and of expression of faith betoken a different fiber in the faith. The faith which burns so visibly in expression is not necessarily greater than that which is more calm and subdued; if anything, the more calm and subdued faith is stronger in the long run because it is anchored in a solid nature which is not easily stampeded and is ballasted by a stabler control. The difference in the faith lies in fiber, not in degree; it is a difference in quality, not in strength. There is danger in both. The danger of the more stolid is that it may degenerate into inertness; the danger in the other is that it may take flight into mere fussiness, or dissolve into mere notional effervescence. The path of church history is strewn with the debris and wreckage of dead orthodoxy on the one side; on the other with warped pietism which ran into mysticism, with fanatical aberrations which have led people astray. They have lost the truth of Jesus Christ objectified in Scripture and in life; have caused God's children to lose their sober judgment, and have even led supposedly Christian followers from the path of rectitude. It is well for de-

nominational leaders to analyze the trends their policies of shaping faith may take; and instead of criticising each other with carping polemics, to look to their own lest their own follow the trails of destruction still plainly visible as they were trodden in former days.

If the sheer emotional religious experience is the difference it is not likely that the difference will be mended. Faith takes different turns and finds different expression in individuals according to individual temperament; there are emotionally inclined people in what are usually called the liturgical churches, and there are stolid, prosaic people in the churches inclined to doing everything with emphasized subjective feelings and enthusiasm. Likewise will it take different turns and directions and find differing expression in congregations and denominations through the sum total of environment, worship, service, atmosphere, method, general policy and training. But in this matter of evangelism as it is communicated to the lay members of the congregations, the missionary zeal need not emanate from sheer emotionalism at all. Better is it if it emanate from loyalty, conviction, the unwavering conviction of solid, persevering faith.

However, if people are to do the work of God they must be directed and guided that their faith may take the right turn, no matter what its fiber may be, or what may be the temperament of the individuals whose expression it is. In unthinking zealots it must be ballasted and solidified that it become a true missionary zeal, not a fussy activity or freakish fanaticism. In the overstolid and inert it must be aroused. The degree or quantity of faith is there, though it may not burn with much perceptible fire. If the disciples of strenuous

enthusiasm will put greater intellectual content or stabler poise where that is necessary for proper equilibrium, their personal evangelism will gain instead of lose; and if the more conservative will analyze the whole consciousness of mankind to their perception of the value of emotion in religion, and will put more feeling into their sermons and their work, their followers will be less prosaic in the enterprises of the church, less matter-of-fact, likely more zealous, and certainly more active in prosecuting the work of the Kingdom.

The Paulist Fathers

In the Romish Church the Paulist or "Preaching Fathers" conduct "missions" in the congregation. The front of the church where the mission is conducted bears huge muslin signs in strong colors with the inscription "Paulist Mission" with the dates it covers. The congregation is fired long in advance. The newspapers are used effectively and wide publicity given the meetings. The Paulists are preachers, forceful, popular preachers, who know the arts of the popular preacher and use them to good effect. Their preaching is dignified, sensible, and sane, despite all its forcefulness. During the mission they preach sermons for women only and for men only. During the evening preaching services no top-heavy liturgies are used; everything is simple and plain for the benefit of the general public not accustomed to elaborate ceremonials nor understanding the Romish liturgy. Hymns are used, printed on small pamphlets, and circulated through the pews. Some of the hymn-tunes are strikingly like those of the old Seiss' "Blue-book." The Roman Church is lauded to the skies and

the principal doctrines set forth in appealing light. And the Paulists do issue stirring appeals to those who are not in the fold to come into the church.

The people of the parish turn out night after night as only Catholics can. They are strengthened in their Catholic consciousness and are fired with zeal for the Holy Church. They are remarkably persistent in their efforts to get their neighbors to hear the wonderful preaching fathers. Many go. Prejudiced people are disarmed of their prejudices and doubtful people are warmed in sympathy toward Romanism. The special subjects for special evenings are announced in advance and people are urged to bring in every possible hearer. The unchurched tenth of a divided matrimonial alliance is inevitably pushed hard to be there as often as possible. The members are urged to make special prayers for the unchurched husbands and wives and for all prospective members. There are no cottage prayer-meetings in the homes—this is not Rome's method at all; but at the church there are special masses and prayers every morning. The church building is a perfect beehive of activity; votaries are the order of the mission, and the prayer element on the part of the people is a large factor in the work. There is a tremendous zeal and activity in all members of the parish.

These Paulist fathers preach with all the fire and earnestness of a Billy Sunday but with none of the extravagances. Their manner is well-poised and dignified. The doctrines of the church are explained in popular style so that everyone may understand. The church is extolled in the highest terms. The absolute necessity of active membership in the church is emphasized as the and

the only means of salvation; *"Extra Ecclesiam nulla Salus"* obtains solid exposition. There are no diatribes against the evangelical denominations; but the doctrines and polity of these are skillfully undermined to create doubt in their saving efficacy whereas salvation as centered in the Romish Church is expounded as sure and certain. The earnest devotees of the evangelical denominations are represented as being deluded and misguided; sincere and earnest enough, no doubt, but walking on the thin ice of illusion, they know not where. They are subjects for pity and sympathy; the prayer and hope are expressed that they may come to see the error of their way, see the true light, and come back into the fold. The fixed stability of Rome is not displayed as an arbitrary hierarchy but as the divinely appointed recipient of Christ's earthly order of things; the pope is not a religious dictator but is Christ's beneficent, benign, and solicitous vice-gerent on earth.

Little more need be said about the Paulist Missions. Naturally the practise and polity of the church is explained in popular style, plainly in detail as are the doctrines and foundations. Illustrations in keeping with the arts of public oratory are used, and in the mouths of such forceful preachers, move the people in accordance with the rules and psychology of public speaking; the illustrations, too, are cleverly selected, largely from Catholic sources, undoubtedly calculated to inspire confidence in the Romish Church.

The non-Catholics gathered during these missions are all piloted into a catechetical class installed by the parish priests at the conclusion of the mission. There is a rigid course of catechization for every convert; trust Rome

for that! The class meets regularly in a body and the confirmation service is heralded widely over the parish and the city by newspaper publicity, and is attended by an immense crowd. One man with whom the writer was in constant contact during one of these missions bore the name of Adamson—a name certainly not Polish or Irish. He landed in "mother church" in a catechetical class of one hundred and two! He had been confirmed at a Lutheran altar at the age of fourteen, had never attended his own church thereafter because of language and other reasons, and had finally married an ardent Irish Catholic wife. The writer's expositions were of no avail. The man was not fully convinced but he had been disarmed of his aversions, and there was peace in his family.

The Episcopal Church also conducts missions of like character. Of them the writer knows nothing at first hand and he cannot speak of their method nor of their effectiveness. The Episcopal Church maintains a spirit all her own. She has seldom united with the revivalistic efforts in American cities. Knowing her spirit we may well conjecture that her missions must be conducted in a manner rather similar to the method of the Paulist fathers.

Lutheran Tendencies and Accomplishments

In America some congregations of the Scandinavian Lutheran Synods have held evangelistic services. These services served to deepen the spiritual life of their own people tremendously but how many may have been brought into the church we cannot say. The services were not intended for specific evangelistic purposes and

hence may have drawn but few of the unchurched. They were in no sense revivalistic and did not savor in the least of American revivalism. No wildness, extravagances, or lack of dignity ever appeared in the meetings.

During the autumn season of 1921 the congregations of various Lutheran synods in the city of Chicago inaugurated an evangelistic campaign to cover a period of several weeks. Street preaching was used to some extent; services were held during the week in the churches; the preachers exchanged pulpits. There was nothing wild or extravagant in the entire proceeding; it was sane and sensible throughout. Various pastors testify that it helped their congregations a great deal and that it secured accessions. But there are no definite statistics available to determine what the movement may have produced in point of numbers.

In the year 1922 the Rev. T. B. Uber, then in Princeton, Ill., turned special evangelist in his own congregation, and held a series of services to cover three successive weeks. His sermons for the series are in print, published by the Brotherhood Bible Class of the congregation he served. Though he was not aware of the similarity at the time, his mission was quite similar to those of the Paulist fathers. Inasmuch as his sermons are in print, it is obvious that nothing need be said about the content of his messages. As a Lutheran on whose nature the word revival grates, his mission was sane, sensible and orderly. His appeals to the unchurched were not of the character that they then and there should find their Saviour, accept Jesus as their personal Saviour, or anything of that sort. His plea was that those sufficiently interested to accept the Christian life definitely

should enroll in a catechetical class that they might learn the fundamentals of the Christian religion as expounded by his church. He appealed rather to the intelligence and to the will than to the feelings. His mission won one hundred and twelve for his adult catechetical class; these he instructed in the Lutheran faith before he received them into the congregation.[5]

Conservative Lutherans in the vicinity labeled the mission a "revival." Whether such active efforts for the winning of the unchurched in any community can be covered by any such blanket term is questionable. Much of the argument in all spheres arises because of lack of definition of terms. A parallel is not an identity. Never yet has the writer heard that Roman Catholics or Episcopalians were conducting a "revival" though he has been in close touch with one mission conducted by the Paulist fathers, and had that been conducted in his church on the fundamentals of his own faith he would most willingly attach his imprimatur and sign his *"Nihil obstat."* The method, the nature, the character of the whole movement are the criteria by which such movement shall be judged and no term of such specific connotation can or should be applied to it, unless beyond doubt such term covers the case.

The "week of prayer" observed in many congregations of the Augustana Synod is what its names states; it is not an evangelistic movement but a week of prayer for the deepening of the spiritual life of the congregation. The old *"Hus verhor"* conducted in the homes in the earlier days of the synod were prayer-meetings also,

[5] This is not a new method originating through this case. It is cited because it is specific and is well known to the writer.

but their purpose was to refreshen the memories of the people on the catechism and the fundamentals of the church. Fundamentally they were meetings for indoctrination. There are older Swedes living who will state that they were "converted" in "revivals" of their own in their own congregations; but their meaning is that they were deeply touched by the strong emotional element in their own prayer-meetings and passed through a definite religious experience there. The Norwegian Lutheran congregations hold their own services for the deepening of the spiritual life but these are not of the revivalistic sort among the major portion of Norwegian Lutherans in America. These meetings do produce a praying laity, and among all Christian people of whatever trend, nowhere can one hear more devout or saner praying than is done by these Scandinavian Lutherans.

Despite the strong emotional natures of some of the Scandinavian peoples, and despite the deep spirituality some of these prayer meetings have produced tending to the development of the emotional nature, the Scandinavians have never run riot into extravagances nor has their Lutheranism ever been allowed to suffer because of it. The Germans are a stolid, prosaic people, and their church life has seldom varied from that tendency in America, though in Germany it has passed through periods of pietism. The subjective prayer-meeting has never characterized German Lutherans. The Danes have been stolid in places and in other places inclined to pietism. The Finns are divided into two synods; the one conservative in policy and practise, the other given to the revivalistic tendency. Taken as a whole, the Lutheran Church in America has been conservative; she

has depended largely upon the catechetical method. The catechetical class for the adolescents is found everywhere; and the adult class has grown by leaps and bounds. In such centers as Mansfield, Ohio, and Omaha, Neb., with many other cities the country over, the work done through congregational evangelism with solid co-operation of pastor and people, has been remarkable, and has shown vital Christianity at its best. Lutheranism has run to extremes of subjectivity at some places, and has degenerated into dead orthodoxy in others; but taken the country over has held conservatively to solid methods and has done well with them. And where both pastor and people have been active evangelists, where the adult catechetical class has had the large place that it properly deserves, the growth and the activity of the Lutheran Church has equaled the best that Christianity can show.

CHAPTER XI

Church Publicity

The one necessary point in evangelism is to get the unchurched and the Word of God together. If Mohammed will not come to the mountain the mountain must go to Mohammed. Street preaching will have to be used wherever feasible. But in the Old Testament God directed the building of the tabernacle, and the later temple had its own subsidiary synagogues for the center of worship in the cities and towns. God's worship must be housed, even though God Himself dwelleth in a building not made with hands. There is scriptural warrant for the brick building on the corner; it is built by divine direction for the dispensing of God's Word. To that local temple of God the unchurched must be taught to trace their steps. There are those who, of their own will refuse the proferred grace of God when offered through the Gospel; but there are many who will heed its call, and all these must be brought into touch with it. The one necessary point in evangelism—to get the unchurched and the Word of God together—is also evangelism's greatest problem.

In recent years the Church has come to see that her message must be advertised. As the business man advertises his wares that the public may be attracted, so must the church advertise her services. So far has this advertising of church services proceeded that the Associated Advertising Clubs of the World have a department on church

publicity, and in their conventions this department holds its own scheduled meetings as a department of the organization.[1]

Some Considerations on Method

The question is not as to whether the church shall advertise but how this advertising shall be done. Different kinds of advertising cost varying sums of money and some kinds produce little for the amount of money expended. They do not justify themselves. A still more important question is as to the method used, not as to the medium of publicity but as to what shall be advertised. For the church can very easily cheapen herself in her desire for publicity. Church publicity is perfectly proper as long as it is legitimate, or, to reverse the statement, it is perfectly legitimate as long as it is proper, and this question of propriety is one great point in the subject of publicity. The purpose of the publicity may also have quite a bearing on the entire question.[2]

There is absolutely no justification for many of the methods used for the simple reason that there is no justification for such publicity as may simply draw a crowd or is designed for merely such a purpose. The dignity of the house of God and the sanctity of Christian truth forbid many of the things practised for the

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[1] The writer attended the convention of this organization held in Milwaukee, Wis., June, 1922, as a representative of *The Lutheran* and subsequently wrote several articles on Church Publicity appearing July-August of that year.

[2] He who wishes to investigate methods of church publicity may inspect Christian F. Reisner's book on "Church Advertising" and Wm. L. Stidger's "Standing Room Only," but they cannot be wholly endorsed.

sake of church publicity. There is no justification for a positively non-Christian lecturer within the chancel nor is it the place for widely known moving picture actors and actresses. Were they to bring solid Christian messages it would be different; but to feature them to draw a crowd cheapens the church. Nor is the church the place for magicians, vaudeville performers and "funny stunts." Positively unthinkable is it for the pastor to belittle himself by advertising "Something Stunning," only to bound out suddenly into his pulpit platform "arrayed in the complete garb of an Indian warrior down to paint, feathers, tomahawk and war-whoop, amid the tumultuous hilarity of the supposed worshipers."[3] Cold the Church dare not be, but carry a dignity commensurate with her purpose and character she must. Business-like she must be, but her publicity programs and methods must be in keeping with the sanctity of her truth.

The Church is not a theatre, for the staging of all sorts of moving pictures, comedy and nonsense.[4] The chancel is not a platform for the exposition of any and all sorts of secular questions, open to the propagation of every new thing which may come along. The pulpit is not an open forum for the debate of all sorts of doubtful questions. The church building was built for the exposition of the "evangel" of God and for His worship. "Doubtful disputations" are forbidden to the minister;

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[3] "Fishing for Fishers of Men," p. 126.

[4] Much might be said on this question of movies in the church. With the products of the modern organization in America the church can have little to do. Could informative, educational, uplifting pictures be had they would prove to be of great value. But for mere entertainment they must be taboo; and the usual argument is that they "draw the crowd."

they are of doubtful worth, viewed from the mere angle of common sense, are seldom of a constructive character, and may even leave doubts in their wake. If the staging of such things in the church is done for the purpose of drawing the crowd, they run counter to the purpose of the Church herself, and in the long run they belittle her in the public eye.

Granting that the Church does not demean herself by advertising some mere bait, there are mediums for publicity that must be used with caution. The large display card is one of these. These cards may be used to feature a College Glee Club or some famous lecturer if a large photograph cut of the Glee Club or lecturer is featured on the cards. They can be placed into the show windows of business houses. They are designed for just such a feature; they can be used for some outstanding event but their use is limited to that one transient purpose. Even so the display street-car card might do little good in such a case. The street-car display card produces smaller results for church publicity than any other medium. Its use is justified only for some large assembly meeting like a Reformation Rally or something akin to this. There are very few congregations that would be justified in the use of street-car display cards for their accustomed services, and the window card is limited in use to one event. The cost of such advertising is great and it must be used with caution. It is feature publicity and can be used only with something which really can be featured.

The two mediums of publicity which the Church can use to greatest advantage with greatest possible returns for the money expended are direct-by-mail and news-

paper paid-space. With these two we will deal at some length.

Direct-by-mail Advertising

Direct-by-mail advertising is the sending of literature to prospective customers direct by mail. For the church it would mean that religious tracts of the denomination or of soul-stirring worth, the local parish papers, and special literature of the local church, would be mailed to possible prospects.

The local parish bulletin is found in many parishes. In addition to this local congregations frequently put out printed cards announcing sermon series for special occasions or various seasons of the church year. Lent should find an attractive lenten folder in the hands of every member of the congregation, and these should be printed in sufficient quantity that they might be mailed to friends by the members of the congregation. Advent and Christmas seasons also are times when people incline more toward church-going than at some other seasons of the year, and the Church should take advantage of any sub-conscious inclination of outsiders to approach the house of God. Religion cannot be seasonal; yet it is a condition, not a theory which confronts us. The plain fact is that during Lent, many of the social doings are curbed by restraint, the newspapers print the fact of the cessation of social activity, and the general public is thereby placed in a frame of mind inclining it the more toward church-going. The tendency of all people is to ape those higher up in the scale of life; human nature is decidedly inclined to social climbing and to imitation. If Christian people are to be as wise as serpents

though harmless as doves, they will be quick to take advantage of any such frame of mind on the part of the general public.

But direct-by-mail advertising can be done only with studied effort. The mind of pastor and people must be bent upon it, plans should be laid for it, and some necessary equipment must be secured. The authorities of the local congregation must be sympathetic in order that the plan may carry. The plans themselves must be definite and specific. There must be a money allowance to cover the cost in the budget of the congregation for publicity; there must be a designated agency to watch for suitable tracts and literature wherever procurable; and if the addresses of such prospects are turned into one headquarters by the members of the congregation, there must be persons especially appointed to fold the literature, fill the envelopes and mail out the material. The plan itself must determine whether such addresses shall be turned in to the one headquarters or whether the individual members of the congregation shall be allowed to mail out the literature themselves personally. In the latter case it is frequently never done. The equipment required is an addressograph, and if the local bulletin is duplicated, instead of printed, an efficient duplicating machine.[5]

This method has been used by various congregations with considerable success. The weakness has been that the sending of such tracts and literature has been left to the individuals of the congregation, and the whole plan has not been systematized in a definite, orderly, or-

[5] Rotary Duplicators or rotating mimeographing machines are the best for this purpose.

ganized fashion. Many are those who testify that they have been converted from the error of their way by a printed leaflet; we know very well that there are many who have been perverted into error by the same method. If "a drop of ink makes millions think," the value of the printed page is evident. The disciples of the ites and isms flood the country with their literature, and their agents sell our people books by the score. This method is good. One congregation for several years has had classes of boys from the Sunday school cover the entire local territory of the congregation every Saturday leaving the bulletin for the next day's services at every house. Each boy is given so many blocks of the city to cover, and this work of distribution has been organized as a definite plan of that congregation.

Newspaper Paid Space

The best and cheapest publicity for the church is the newspaper paid space. If the space need not be paid for, through the generosity of the local press, so much the cheaper. It is best because it enjoys local circulation, it can be changed at will, it can be inserted when desired. The medium is ready at hand and can be reached at a moment's notice.

Whether the newspaper space shall be used every Saturday through the whole or major part of the year may depend upon the amount of money allowed for publicity in the treasury of the local congregation, or upon other local conditions. It is just possible that as good results will be obtained from twice-per-month insertion or, at other seasons of the year, a once-per-month insertion, as to run the "ad" regularly. There is a dif-

ference between the advertisement of the merchant and the advertisement of the congregation. The merchant frequently advertises special features or special prices, and the readers of the paper may follow the advertisements of the merchants for special bargains. Otherwise the advertisements may be much alike; for the merchant with a staple line of material advertises to get and keep his name before the public. And so far as the psychology of the advertising is concerned, the Church will gain more by advertising special features than she will by advertising her regular staple message.

For this reason the pastors and councilmen of the local congregations should pay attention to the newspaper paid space for the value of special church seasons, for series of sermons, and special occasions as these may arise. If the paid space is not used regularly it can be used at intervals to good effect. The greater point behind the occasional use is the fact that when an advertisement does appear it bears a special message or it sets forth something special to draw and hold the attention of the readers. It can be worded so that the special point is featured, and this featuring process is one great advantage in the writing of advertising. A stock advertisement which never varies its wording will finally become stale. The one point above all others to be observed is that a few compacted seed thoughts in epigrammatic form should be inserted to awaken the mind of him who reads. If the space is used regularly every week, the special seasons and special occasions should find an advertisement of this type. The writing of advertisements is an art, and the man who uses the church year seasons or some special occasions to feature some par-

ticular thought must address himself carefully to the wording of his "ad" in order that his small allotted space shall attract the attention and challenge the thought of those who read.

Some selected examples are given that the thoughts above shall become concrete for the reader:

REFORMATION FESTIVAL

and

MASS MEETING

Mt. Morris Orchestra 7:00
Oregon Men's Choir 7:30

MT. MORRIS, POLO and OREGON

Hear Rev. .....'s

REFORMATION SERMON-LECTURE

---

800 Seats

ST. PAUL'S LUTHERAN CHURCH

The People's Popular Church

A "Feature" advertisement used in a town of small population. Rev. Ivan O. Miller, Oregon, Illinois.

Photograph cut of the lecturer appeared in this space.

J. Richard Olson

MINISTER,

JOURNALIST.

Special Speaker

at the

MEN'S MEETING

SUNDAY, 2:30

Attractive Music

SUBJECT:

"Perils and Possibilities"

We trust that tomorrow's program will interest you.

We have a live Sunday School, graded up to the minute. A first-class Bible Class, and a class for each of your children.

SALEM LUTHERAN CHURCH

A "Feature Ad" with descriptive matter inserted. Original advertisement covered 4x6 space. Rev. L. W. Steckel, Albert Lea, Minnesota.

ADVENT SEASON

is here

Four Sundays preceding Xmas

CHRIST CAME ONCE

His coming was prophesied and heralded

Christ Will Come Again

WHEN?
HOW? Under what conditions?
What does the Scripture say?
What does the Scripture mean?
What does the END mean?
What must man do between these two "comings"?

THESE VITAL QUESTIONS

will be answered

Sunday mornings, 10:30

December 7, 14 and 21

at

HOLY TRINITY LUTHERAN CHURCH

Division and Chapel Streets

In these days when wild theories on such questions are rife, it behooves a solid, evangelical church, to use such as the above. Experience has shown that an advertisement such as the above will also draw a crowd.

WHAT IS CHRISTMAS?

A mere holiday

For feasting and jollification?

or

A RELIGIOUS HOLY DAY?

WHY DO WE HAVE CHRISTMAS?
WHAT IS ITS ORIGIN?
HOW SHALL WE CELEBRATE?

Go to Church

Early Christmas Service

Six o'clock

Special Music

HOLY TRINITY LUTHERAN CHURCH

Division and Chapel Streets

A "seasonal" advertisement the pointed questions of which aim at calling humanity back to the fundamentals of life. Among the Scandinavians such an advertisement wields great power. Our churches should not fail here.

NEW YEAR

Just a wish and a prayer that the New Year may bring you, individually, and Albert Lea as a whole, joys and blessings without number.

At New Year the mind naturally looks into the misty future and seeks to penetrate into that which is timeless.

Practically every thinking person feels either the thrill or the awe of the eternal at this time of year.

The Christian is confident of the future because he knows the Father's love and the Saviour's promise.

SALEM LUTHERAN CHURCH
Washington and Water Streets

A "seasonal ad" of the meditative type. The above can be compacted, and worded with pointed questions according to the mind of pastor and local conditions.

† LENT †

The great devotional season of the Christian Church is here, with its gripping themes and its vital messages. It is the season for heart searching and consecration of life.

The chief exercise of the season is devotional, but the contemplation of the sorrows and sacrifices of Jesus will stimulate better living and greater service.

If you have no regular Church home

Come to Salem Church

Special Lenten Programs

11: 00 and 7: 30

SALEM LUTHERAN CHURCH

Washington and Water Streets

The original of the above was a 6x9 space advertisement, much fuller in material, containing a cut of the church building, and announcement of the services. Another Lenten advertisement of the same congregation one year later measured 8x11, with sermon subjects for morning, evening, midweek, and Passion Week services.

There is no need to give further illustrations. On the basis of those given above any local pastor may frame a paid-space advertisement of services of any character. Illustrations are plentiful but the above should suffice. The congregation whose budget for publicity is not large should begin with the seasonal and special advertisements. The congregation in the small town will require only feature advertisements on special occasions. The congregation in the large city can ill afford to insert an advertisement as "catchy" or glaring as might be used in a place of small population. The congregation in some outlying district of a large city is scarcely justified at all, or least under limited conditions, in using paid space in a metropolitan daily. Such congregations must plan on covering their neighborhoods with literature. Not located downtown or on some main thoroughfare contiguous to the heart of the city, they have difficulty in drawing from the entire population.

One feature of the question of advertising dare not be forgotten: Just as the merchant who advertises must produce the wares he advertises, so must the congregation or pastor fulfill the advertisement. If something sensational or catchy is advertised, something sensational or catchy is expected by those whom it draws. Advertising may prove to be a boomerang if it is not honest.

No circulated medium of church publicity is ever intended to take the place of personal activity on the part of the individual members of the congregation. It is intended only to aid, abet, and inspire the members of the congregation that they shall use greater efforts

to bring the unchurched to the house of God. The best possible medium of publicity any congregation can have is an active membership. The people must invite their friends and neighbors to the services of the church. They must be on the lookout for newcomers who have recently moved into their neighborhoods. Congregations should be districted. Members should be assigned certain city blocks and should ascertain any residential changes in the district of which they are in charge, call on the newcomers and invite them to church. The laity are all too lax in this evangelizing work. If people have the missionary spirit and a high desire for the welfare of the Church and the souls of men, they will be alert to speak the word as God's evangelizing agents. They will uphold the Church as God's lone institution established for the salvation of souls. They will themselves be faithful, will walk circumspectly in the life of faith as walking epistles known and read of all men, and their Christian life will enforce their plea to others. The paid-space advertisement or any other medium for publicity will inspire them to greater efforts; they will take pride and joy in the fact that their own congregation stands in and before the public eye. The finest result of the advertising is that it inspires the people of the congregation to greater zeal for the Kingdom. If it fails in this, it fails utterly, but in this it seldom fails. Although there can be no such paradoxical thing as a mere parochial vision, the Gospel is preached in the local congregation, and the local congregation is the unit for evangelizing work. Any zeal for the Kingdom must begin at the local Jerusalem where Christianity began. Thence it must reach to the uttermost parts of the earth but it

will never reach if it never begins. Individual souls must be brought by individual souls to hear the Gospel preaching in this local unit of the Universal Kingdom. Church publicity must aim at this evangelizing purpose.

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